THE WAY TO THE CELESTIALL PARADISE.

Declaring how a Sinner may be *saued, and come to life euerlasting.*

Contained in three bookes.

The { First / Second / Third } { *sheweth that a Sinner may be saued, & come to life euerlasting.* } By { *Faith, apprehending Christ for his iustification, & applying to himselfe the promises of the Gospell made in Iesus Christ.* / *Repentance, having his sins washed away in the blood of the Lambe Iesus Christ.* / *Prayer, calling vpon God in the name of Iesus Christ.* }

By ROBERT WHITTELL, Minister of the GOSPELL.

IEREM. 6. 16.

Thus saith the LORD, stand in the wayes and see, and aske for the old paths, where is the good way, and walke therein, and ye shall finde rest to your soules.

LONDON,
Printed by *Edw. Griffin*, for *Ralph Rounthwaite*, and are to be sold at his shop in Pauls Church-yard at the signe of the *golden Lyon*. 1620.

THE WAY TO THE CHRISTIAN PARADISE.

Declaring how a Sinner may be

Saved, and come to Life eternal.

Contained in three books.



The { First / Second / Third }

By Robert Whittell, Minister of the Gospel.

Isaiah. 6. 16.

Stand ye in the WAY, and see, and ask for the old paths, where is the good way, and walk therein.

London,

Printed by [illegible], for [illegible]. 1660.

TO THE RIGHT HONOVRABLE,

FRANCIS *LORD* VERVLAM,

Lord Chancellor of ENGLAND,
one of his Maiesties most honourable
Priuie Councell; *Grace, mercy,*
and peace be multiplied.

RIGHT HONOVRABLE:

GREAT is the excellency of the creatures of God: for God taking a view of the workes of his hands, [a] *saw euery thing that hee made; and behold, it was very good.* And amongst all the visible creatures, greater is the excellent dignity of *Man*; made with an erect body, a countenance full of maiesty, and with eyes looking vpward towards Heauen, the place of his future habitation; whereas all other creatures looke downward.

[a] Gen. 1. 31.

ward. And in Man, farre more excellent is his better part, the *Soule*, [b] *created in the image of God*; expounded by S. *Paul*, to bee [c] *righteouſneſſe and true holineſſe*. God hath not made vs, as S. *Auguſtine* ſaith, [d] of that ſort of creatures, which haue onely a *being*, or which haue a *being* and *increaſing*; nor of that ſort of creatures, which haue not onely a *being* and *increaſing*, but *ſence*; but God hath made Man hauing not onely a *being*, and *encreaſing*, and *ſence*, but hath made him little inferiour to the Angels: becauſe he hath giuen him *reaſon* and *vnderſtanding* to know God. And this diuine, and incorporeall ſubſtance, the *Soule*, is created, and infuſed into the body, not onely to giue life, and ſence, and motion to the body, and to ſet it on worke to performe the actions of this life; but eſpecially, that the body may bee the ſoules inſtrument of doing good: that while we liue on earth, the whole man may glorifie God, both in body and ſoule; as S. *Paul* exhorteth, [e] *Glorifie God in your body, and in your ſpirit, which are Gods*. And theſe two, the ſoule and body liue together; but they die not together: for when the body decayeth, and dieth, the ſoule liueth; yea, liueth, to liue with the body that ſleepeth in the duſt of the earth; when as at the [f] *voyce of the Arch-Angell, and with the trumpe of God*, it ſhall [g] *awake, and riſe*; and then the ſame ſoule and body being vnited and ioyned together againe, ſhall [h] *appeare before the iudgement ſeat of Chriſt, that euery one may receiue the things done in his body, according to that he hath done, whether it be good or bad*. And ſeriouſly conſidering,

b *Gen.*1.27.
c *Eph.*4.24.
d *Aug. Soliloq. cap.*7.
e 1 *Cor.*6.20.
f 1 *Theſſ.*4.16.
g *Dan.*12.2.
h 2 *Cor.*5.10.

that

that this is the certaine state of *Man*; to liue heere on earth, for an [i] *appointed time*, then to die, and after that, to come to iudgement; as the Apostle saith, [k] *It is appointed vnto men once to die, but after this the iudgement*: as also waighing well the ouerspreading iniquity of these last euil dayes; wherby not onely [l] *the soule of many a righteous Lot is vexed, in seeing and hearing from day to day, the filthy conuersation and vnlawfull deedes of the wicked*; but God is greatly dishonoured, his Saboth prophaned, and his worship neglected: and for neglecting the offered meanes of saluation, many perish, lose their soules, and depriue themselues of the Kingdome of God; I cannot sufficiently bewaile the careless security, and the exceeding great neglect, that is in many, about the saiuing of their poore soules. For, that men, endued with reason & vnderstanding; being wise, and carefull enough for the things of this world; should be so voyd of vnderstanding, as not to prouide for, and preserue the better part, the Soule; not to prepare an habitation and resting place for the soule in the Celestiall Paradise; but carelesly to passe ouer their dayes, and suffer their poore soules to perish euerlastingly: O careless security! For this cause, *Right Honorable*, I haue for many yeeres, bended my studies, and framed my selfe, to [m] *preach Christ crucified*, [n] *laying the foundation of repentance from dead workes, and of faith towards God*. That so men hearing of Christ, might beleeue in him; and beleeuing in him, might repent of their sinnes, redresse their wayes, and amend their liues; and in all vertue, grace and good-

i *Iob.14.14.*
k *Heb.9.27.*
l *2 Pet.2.7.1.*
m *1 Cor.1.23.*
n *Heb.6.1.*

nesse, be followers of Christ: and hauing both faith and repentance, might be more easily stirred vp to deuout prayer, and calling vpon the name of the Lord, that they might be saued. And being mooued, and now at the length resolued, to bring forth some of my more priuate labours, to more publique view; I haue like a young Merchant, aduentured this my Ship vpon the dangerous seas of mens different opinions, and various conceits: and therefore it is in danger (specially in this my first voyage) to bee tossed with some stormy windes of euill censure, and sinister interpretation. But my comfort is this; my Ship is sound, and my commodities not corrupt: And to the end, that these my labors may finde better entertainment into whose hands soeuer they shall come; I haue heeretofore determined, and doe now presume to dedicate them to your Honour: humbly crauing your Honors fauourable acceptance of the same. I dare not say to your Honor of this my booke, as the Iewes sayd vnto Christ of the Centurion, [o] *Dignus est*, it is worthy that your Honour should accept it: but I rather say in the Centurions owne words, [p] *Non sum dignus*, I am not worthy to bee graced by your Hon. Greatnesse; for I am conscious of mine own vnworthinesse. Neither is my booke worthy, either for sublimity of stile, or eloquent phrase, or profundity of learning, to craue so honourable patronage. The matter is it which I commend vnto your Honour: *The way to the Celestiall Paradise*. A way, which the wise men of the world refuse to walke in, counting it foolishnesse: which ignorant

men

o *Luke* 7.4.

p *Matth* 8.8.

men dreame not of, becauſe their eyes are blinded: which the naturall man knoweth not, becauſe it is ſpiritually diſcerned: which worldly men thinke not of, becauſe they are earthly minded: which prophane people deſpiſe, being irreligious: which wicked and vngodly men regard not, becauſe their hearts are hardned: which hypocrites know, but will not walke in the ſame, except it be in the ſight of men, to haue the praiſe of men: and wherein good men walk, but with many failings, wandrings, and goings aſtray. And to the end, that the wiſe men of the world may be more wiſe to ſaluation; that ignorant ſoules may bee inlightned with the knowledge of the truth; that the naturall man may be borne againe, may awake from the dead ſleepe of his ſinnes, and liue the life of grace; that worldly minded men may bee leſſe earthly, and more heauenly minded; that prophane people may be more religious; that wicked and vngodly men may come to repentance; that hypocrites may bee more zealous and ſincere; and that the godly may be more confirmed in the good way, and more encouraged to hold on the good courſe which they haue begun, that continuing to the end, they may bee ſaued; I haue penned this Treatiſe; *Declaring how a ſinner may bee ſaued, and come to life euerlaſting.* Which, if it may finde fauour in your Honours eyes, it will be more welcome to the world, I ſhall be more encouraged in the worke of the Lord; and be for euer bound, to [q] *bow my knees vnto the father of our Lord Ieſus Chriſt*, in your Honours behalfe; that as the Lord of his mercy and goodneſſe, hath

[q] Ephes. 3. 14.

giuen

giuen you great honour on earth, so he would graciously preserue, and increase your honour heere, and crowne you with glory, honour, and immortality in the *Celestiall Paradise*.

Your Honours in all duty

to be commanded.

ROBERT WHITTELL.

TO THE CHRISTIAN *READER*,

Grace and peace from GOD our Father, and from the Lord IESVS CHRIST.

COurteous Reader, this Booke, in my first thoughts, was intended to be but a Manuall: but my meditations enlarging themselues, it is growne to this bigneſſe. And now being come into thy hands, I craue of thy courteſie, two things: to read it, and to practiſe it. First, to read it: and in reading it; first, to reade it wholly, and throughout: not heere a leafe, and there a leafe: to read by ſnatches and peeces, is vnprofitable. Secondly, to read it deliberately: both for the better vnderſtanding of it, as alſo for the auoyding of raſh cenſure: things haſtily read, and

1.

1.

2.

and not well vnderstood, easily beget vniust censure.

3. *Thirdly, in reading it, despise not my plaine and humile stile: for I put not my selfe forth to this open view, to humor thee with pleasing words, nor to tickle thine eare with affected eloquence; but to saue thy soule; and to bring thee to the Celestiall Paradise: which cannot bee performed, with* [a] excellency of speech, nor with enticing words of mans wisdome, but in the demonstration of the Spirit, and of power.

a 1 Cor. 2. 1, 4.

4. *And lastly, reiect it not, because others haue formerly written of the same subiects: for I haue not drawen much water out of any of their fountaines: neither haue I trodden farre in any of their steps, for* Matter: *if I haue sometimes lighted my darke candle at the cleere light of the graue Fathers, or any of their Sonnes of later times; that's none other thing, then the Fathers themselues, and after them, all learned men, which haue written, almost of any subiect, haue formerly vsed. And for my* Methode *and manner of handling these Treatises, of* Faith, Repentance, *and* Prayer, *I haue, I confesse, consulted with many Authours; but directly followed none: my* Methode *is mine owne: for which, I acknowledge my selfe bound, first to God; next, to my* [b] *Tutor, then to Art. How many learned men haue beene exercised in* Controuersies, *and haue manifested the diuersities of gifts vpon the same subiects? How many* Commentaries, Expositions *and* Postills *are now extant, the later still sucking moisture and fatnesse from those which haue gone before? whether men exercise themselues in Controuersies, Commentaries, or Treatises; that saying of the Apostle is verified in all:* [c] There are diuersities of gifts, but the same

b D. Downame B. of Derry.

c 1 Cor. 12. 4.

ſame Spirit. *Hauing read it; in the ſecond place, I deſire, whoſoeuer thou art that readeſt, to* practiſe *it: The reading of good bookes, and not practiſing what thou readeſt, as it may augment thy knowledge, ſo will it adde to thy puniſhment. Good Reader, I ſhew vnto thee here,* The way to the Celeſtiall Paradiſe: *walke in the ſame; that at thy laſt end, thou mayeſt enter into that Heauenly Paradiſe. Heere is the path of life, which will bring thee into the preſence of God, where there is* [d] fulneſſe of ioy, and at whoſe right hand there are pleaſures for euermore. *I declare vnto thee how thou mayeſt be* ſaued, *and come to* life euerlaſting: *O then, I beſeech thee by the mercies of God, whiles thou haſt time, vſe meanes to ſaue thy ſoule; and ſuffer not thy ſoule to periſh, for which Chriſt died. If thou haſt read this Booke, and findeſt thy ſelfe no whit bettered, neither for information, nor reformation, nor conſolation; then thou haſt read in vaine, and vnderſtood in vaine, and I haue beſtowed on thee labour in vaine: But if thou haſt ſo read it, and vnderſtood it, as that therby thy vnderſtanding is inlightned, thy iudgement informed, thy life amended, thy faith ſtabliſhed, thy zeale enflamed, thy conſcience pacified, and thy ſoule comforted; then, not vnto me, but vnto the LORD aſcribe the glory: and this I pray thee doe; Praiſe thou the LORD, and pray for me.*

Thine in Chriſt Ieſus.

R. W.

2.

d *Pſal.16.11.*

THE ANALYSIS OF THE FIRST BOOKE, *Of the way to the Celestiall Paradise:* Concerning Faith in Iesus Christ.

THE *first booke consisteth of* 2 *parts,*

1. *The preface: wherein* 4 *things.*
   1. *The way to the Celestiall Paradise, in generall.* chap. 1. pag. 1.
   2. *The Division of the whole Treatise.* pag. 4.
   3. *The order of the Treatise.* chap. 2. ibid.
   4. *The partition of the first booke.* cha. 3. pag. 6.

2. *The subiect Matter: wherein ten things are to bee considered,*
   1. *The diuerse significations of Faith: and what is meant by* Faith *in this Treatise.* chap. 4. p. 7.
   2. *The diuerse sorts and kindes of Faith: and which is the true Faith.* ch. 5. *Faith*
      1. *In regard of the circumstance of time is two-fold.*
         1. *The faith of the Fathers before Christ.* p. 9.
         2. *Of vs who liue after Christs comming in the flesh.* ibid.
      2. *In regard of the effect thereof, is two-fold.*
         1. *Fruitfull in good-works.* ibid.
         2. *Vnfruitfull.* ibid.

3. *In*

- 3. *In regard of the quantity thereof, is two-fold:*
  - 1. *A little, and weake faith.* ὀλιγοπιστία. p. 10.
  - 2. *A great, and strong faith.* πληροφορία. ibid.
- 4. *In regard of the subiect persons, in whom it is, is foure-fold.*
  - 1. *Historicall.* pag. 11.
  - 2. *Temporary.* ibid.
  - 3. *Miraculous.* pag. 12.
  - 4. *Iustifying.* pag. 13.

3. *That there is but one true sauing faith.* cha. 6. *wherein three things:*

- 1. *What true sauing faith is.* p. 14.
- 2. *Titles giuen thereunto, 4.*
  - 1. *Precious faith.* ibid.
  - 2. *Sauing faith.* ibid.
  - 3. *Iustifying faith.* ibid.
  - 4. *Faith of Gods Elect.* ibid.
- 3. *Properties belonging vnto it, 3*
  - 1. *Knowledge of the Word of God.* p. 15.
  - 2. *Assent vnto the Word of God.* ibid.
  - 3. *Perswasion of the Mercy of God.* ibid.

  Vse. 1.

  Against implicite faith. p. 16.

  Vse. 2.

  To labour for a particular faith. p. 17.

  Vse. 3.

  Consolation to them which haue the true faith. p. 19.

4. *Wherein*

4. Wherein true Faith consisteth. Chap. 7. True Faith consisteth in two things,

1. In the right knowledge of the true God, pag. 20. two-fold.

1. To know that there is a God: which is discerned by
   1. The light of nature. pag. 21.
   2. The works of the creation. ibid.

Vse. Against Atheists, which deny God: three wayes.
   1. In heart. pag. 22.
   2. In words. pag. 24.
   3. By their deeds. p. 25.

2. To know that there is One, onely true God.
   1. The unity of the God-head. p. 26.
   2. The Trinity of persons. ib.

2. The generall knowledge of God. two-fold.

Cha. 8. Acknowledging

Vse. Against Idolatry. two-fold.

1. Outward: two-fold.
   1. Open, & plain. p. 28.
   2. Close, & conecred. p. 29

2. Inward, or spirituall. p. 31.

2. The particular knowledge of God. And what it is. chap. 9. wherein foure things are to bee considered.

- 1. How necessary it is: For,
  - 1. God requireth it. p. 34.
  - 2. God complaineth of the want thereof. ibid.
  - 3. Its better then sacrifice. p. 35.
  - 4. Without it wee cannot bee saued. ibid.
- 2. How profitable it is: For,
  - 1. It maketh peace amongst men of contrary dispositions. ibid.
  - 2. Eternall life commeth thereby. p. 36.
- 3. How dangerous the want thereof is: For it causeth
  - 1. Mourning and desolation. ibid.
  - 2. A reprobate minde. ib.
  - 3. Punishment. p. 37.
- 4. Meanes whereby wee may come to the right knowledge of the true God. Two fold: By
  - 1. The Scriptures: & that by
    - 1. Reading the Scriptures. p. 38.
    - 2. Hearing the Word. ibid.
    - 3. Meditating vpon the Word. ibid.
    - 4. Praying for a blessing vpon the meanes. ibid.
  - 2. The Spirit of God. ibid.

Vse. To reproue,

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2. The Romists, who will not suffer the people to read the Scriptures in a language which they vnderstand. ibid.
3. Those who wilfully liue in ignorance. p. 41.

- 2. *In the knowledge of the mistery of the Incarnation of Christ.* chap. 10. *And in the knowledge of Christ consider 2 things.*
  - 1. *The sorts and kindes of it: two-fold,*
    - 1. *Externall and visible.* p. 43.
    - 2. *Internall & spirituall, two-fold:*
      - 1. *Generall.* ibid.
      - 2. *Particular.* p. 44.
  - 2. *The Necessity thereof: three-fold,*
    - 1. *Hee that wanteth the knowledge of Christ is ignorant.* ibid.
    - 2. *In regard of the knowledge of Christ, all things else are but base.* pag. 45.
    - 4. *Without it wee cannot bee saued.* ibid.
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    - 2. *Heresie denying*
      - 1. *The Natures of Christ: his*
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    - 3. *Apostasie, or falling away, 2-fold.*
      - 1 *Particular, 2-fold. A falling*
        - 1. *Into sinne.* ibid.
        - 2. *From the profession of Christ: through*
          - 1. *Infirmity.* p. 51.
          - 2. *Security.* ib.
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- 2. Vniuersall: twofold. A falling away.
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  - 2. *By sinning against the Holy Ghost. Where, foure things.*
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    - 3. *The nature and quality of it, shewed in six things.* p. 54.
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    - 1. *The Enemies of the Gospell.* ibid.
    - 2. *Prophane people.* ibid.
    - 3. *Hypocrites.* ibid.
- 2. *Who haue the true Faith: and that two wayes.*
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  - 2. *In particular.*
    - 1. *They that are effectually called.* ibid.
    - 2. *The Regenerate.* p. 59.
    - 3. *They that call vpon God.* ibid.
    - 4. *They that shew their faith by their workes.* ibid.

Vse. 1.

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Vse. 2.

Consolation to them that haue true Faith, for they are of Gods Elect. pag. 60.

6. *The*

6. *The necessity of having the true faith*, ch. 12. *For*,
- 1. *Faith is the life of the soule.* p. 60.
- 2. *Without faith nothing can please God.* pag. 61.
- 3. *Without faith wee cannot bee saued.* pag. 62.

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To get faith into our hearts. ibid.

7. *The benefits of true faith.* cha. 13. *and they are seuen.*
- 1. *Iustification.* p. 64.
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- 3. *Purifying the heart.* ibid.
- 4. *A happy life.* p. 67.
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- 1. *The efficient cause of faith : the Spirit of God.* p. 70.
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- 2. *The instrumentall cause of faith : The Word of God.* pag. 72. *two-fold.*
  - 1. *The Law.* p. 72.
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9. Meanes wherby true faith is increased and preserued. Chap. 15. & they are three.

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- 2. Hearing the Word of God. p. 76.
- 3. Meditating vpon the Word. p. 77.
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- 1. Nourisht the soule. ibid.
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3. Prayer. pag. 79.

Vse.

Diligently and conscionably to vse these meanes, whereby faith is increased and preserued. p. 79.

Quest.

Whether may true faith be so preserued, that it may continue for euer, and not vtterly faile? Chap. 16.

Answ.

They that haue the true faith, their faith cannot altogether faile, nor they vtterly fall away. For,

1. The decree of Gods election is sure. pag. 82.
2. They are built vpon a rocke. ibid.
3. They are ingrafted into Christ. ibid.
4. They haue Gods promise, not to fall away for euer. ibid.
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6. They are within the golden chain of Saluation. ibid.

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1. In suffering afflictions. pag. 97. & therein two things.
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- 1. *The Scripture: by*
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  - 2. *Examples.* ibid.
- 2. *Motives to perswade to patience: and they are three,*
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    - 1. *Trials of our faith and patience.* p. 101.
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    - 3. *Without Afflictions wee cannot come to Heauen.* p. 102.
    - 4. *Without Afflictions wee are no sons of God.* p. 103.
  - 3. *The Benefit thereof. for Afflictions are*
    - 1. *A meanes to humble vs.* p. 104.
    - 2. *A meanes to stirre vp the graces of God in vs.* ibid.
    - 3. *A meanes to bring vs neerer vnto God.* ibid.
    - 4. *A Signe of Gods loue.* p. 105.

Vse. 1.

Patiently to endure afflictions. ibid.

Vse. 2. *Against Impatience, threefold.*

1. *Murmuring against God.* pag. 106.
2. *Limiting God.* p. 107.
3. *Fainting under the Crosse.* ibid.

2. *In*

2. *In suffering wrongs and iniuries from men.* chap. 19. *And therin two things.*

1. *The sorts and kindes of wrong.* pag. 108. *three-fold. To a mans*
- 1. *Body.*
- 2. *Goods.*
- 3. *Good name.*

and that
- 1. *Secretly.* p. 108.
- 2. *Openly two waies.*
  - 1. *Word.* p. 109.
  - *By* 2. *Deed.* ibid.

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Good

Good Reader, the *literall* faults escaped in Printing, thine owne vnderstanding may teach thee how to correct; the *materiall* faults any whit altering the sence, are these following.

LIb. 1. Page 11. line 16. *they* for *he*. pag. 18. l. 23. in the end of the line, blot out *in*. p. 21. l. 26. *vicus* for *gloriosus*. p. 26. l. 20. *they* for *to*. and l. 33. read *a wicked*. p. 32. l. 14. r. *outward worship*. p. 37. l. 24. *formely* for *formerly*. p. 46. l. 24. *the* for *their*. p. 58. l. 19. *do* for *doth*. p. 103. l. 34. *of* for *in*. p. 114. l. 28. *present* for *patient*. p. 124. l. 22. *then* for *they*. and l. 23. blot out *that*. p. 128. l. 23. read, *in Christ*. p. 140. l. 25. *a religious*, for *in a righteous*.

Lib. 2. p. 152. in marg. for *Bern.* r. *Bez*. p. 155. l. 3. *waile* for *bewaile*. p. 170. in marg. the letters *d*, *e*, *f* are misplaced. p. 178. l. 6. *griefe* for *grieue*. p. 182. l. 21. blot out *to*. p. 184. l. 23. *and* for *are*. p. 191. in marg. *soluendo* for *solum dic*. p. 192. l. 30. *thoughts* for *thoughtest*. p. 202 l. 18. for *hypocrisie*, r. *in hypocrisie*. p 217. l. 25. *continueth* for *commeth*. p. 221. l. 13 *from* for *to*. p. 223. in marg. after *a delere* is wanting. and l. 29. *continueth* for *continuance*.

Lib. 3. p. 281. l. 21. *name* for *man*. p. 289. l. 21. *be* for *is*. p. 328. l. 25. in the middle of the line, blot out *shall*. p. 330. in marg. *Hous-* for *Houshold prayer*. p 342. l. 15. read *a gesture*. p. 355. l. 2. *waueth* for *waucreth*. p. 380. l. 26. *are men* for *men are*. p. 387. in marg. *John* 1. for 17.

18 JY 64

THE FIRST BOOKE OF *THE WAY TO THE* CELESTIALL PARADICE.

Concerning Faith in IESVS CHRIST.

Which is the first and principall meanes, wherby a Sinner may be saued, *and come to life euerlasting.*

CHAP. I.

The preface: shewing in generall, the way to the Celestiall Paradice, and the meanes of obtaining euerlasting life; with the diuision of the whole Treatise.

I *Am the Way, the Truth, and the Life,* saith our Sauiour; No man commeth vnto the Father, but by mee. The way that leadeth to the Celestiall Paradice, is *Christ*: called by the Apostle, the *new* and the *liuing way.* For he saith, *We haue boldnesse to enter into the Holiest by the blood of Iesus Christ, by a New and Liuing Way,* which he hath consecrated for vs, through

Iob. 14. 6.

2 Heb. 10. 19. 20.

through the vaile, that is to say, his flesh. There are many [b] mansions in the Lords house which is aboue, in the heauenly City, the City of God: many pleasant places, and sweet roomes, are prepared for Gods Elect; there to solace themselues, after the manifold afflictions of this troublesome life. But forasmuch, as the way to Heauen is not a [c] broad, but a narrow way; not a soft, pleasant, delightfull way, but vneuen; hauing many hard steps, and vnpleasant paths, rough wayes, and high mountaines to passe ouer, before wee can come to the high mountaine of Heauen; (for [d] *through much tribulation, wee must enter into the Kingdome of God*) for this cause, *Christ Iesus* our blessed Sauiour, who is a Guide to the blinde, and an Instructor to the simple; stands as a Guide, at the entrance into the way of life, and saith, *I am the Way, I am the true and liuing Way*: if you know not the way, I will be your Guide, follow me, *I am the Way*. If you haue gone astray, and wandred from the right way, follow me; *I am the Truth*: I will lead you in the true way. And if you haue gone so farre in the broad way, that leadeth to destruction, that you are neere to the gates of death, ô turne againe, *I am the liuing Way*: follow mee, and I will lead you to life euerlasting. So mercifully speakes our mercifull Sauiour, to sinners that are out of the right way: and whereas, through the disobedience of the first *Adam*, the [e] entrance into the earthly Paradice was stopt, and the gate shut: the second [f] *Adam*, *Christ Iesus*, hath giuen vs entrance into the Holiest: He hath opened the gate of the heauenly Paradice with his owne bloud. [g] *The bloud of Christ, is the key of Paradice*: for we haue entrance into the *Holiest*, *by the bloud of Iesus*. *Christ* is the *Way*, Hee is the *true Way*, the *new*, and the *liuing Way*. [h] *There is no other way, but by Christ*, saith S. *Chrysostome*. [i] *Christ is the Beginning, the Middle, and the End* of this celestiall and heauenly Way: and therefore, whosoeuer will come to Heauen, *must begin in Christ, go on in Christ, and end in Christ*.

b *Ioh.14.2.*

c *Mat.7.13.14.*

d *Acts 14.22.*

e *Gen.3.24.*

f *Sanguis Christi est clauis Paradisi.*

g *Nisque enim alia veniendi via est. Chrys. Hom. 72 in Ioh.*

h *Ponit tres gradus, ac si principium se esse dicerit, & medium & finem: unde sequitur, ab ipso incipiendum esse, in eodem pergendum, & desinendum. Calu. in Ioh. 6. 14.*

Now,

Now, as the way is, so must our walking bee in the way: the way is spirituall, and our comming to God, and walking in the way to the Kingdome of Heauen, is not with corporall and bodily feet, but with spirituall: and our spirituall feet, on which wee must walke in the way that leadeth to the Kingdome of Heauen, are these two; Repentance, and Prayer: and Faith is the staffe to hold vs vp in our heauenly iourney. And hee that hath Faith in his heart, Repentance in his life, and Prayer in his mouth; walkes as a true Israelite, to the land of *Canaan*; with his shooes on his feet, and his staffe in his hand. These three are all of absolute necessity in this our long pilgrimage to the celestiall Paradice.

No man can walke on one leg alone; and two will be weary and faint, except a man haue a staffe in his hand, to ease an support him, to helpe and further him in his way. Repentance alone, is but as one leg to walke on; for a sinner that hath repented of his sinnes, and is in some measure reformed in his life, yet (because no man in this life is perfectly sanctified) through ignorance, or infirmity, and by occasion, he hath his often slips, many failings, and some falls into sinne; and therefore hath neede of Prayer, as another leg to support him, that hee may repaire, and renue his Repentance, by deuout Prayer, confessing his sinnes, praying for the pardon of his sinnes, and crauing ayde from aboue, that hee may bee able hence-forward to striue against his corruptions, to ouercome sinne, and to walke in newnesse of life. And forasmuch, as through often sinning, Deuotion may wax cold, Prayer may faint, and there may fall a drowsy security vpon the soule; so that a man may wax weary of well-doing: for this cause, a sinner hath need of Faith, to purifie the heart, to stirre vp his Zeale and Deuotion; to make him pray more earnestly, and to cause him to walke more circumspectly, redeeming the time; and to serue the Lord hence-forward in holinesse and righteousnesse all the dayes of his life. So then, there is but

one right way to the celestiall Paradice: there is but one direct way to Heauen: and that way is *Christ*. Whosoeuer goeth out of that way, cannot come to Heauen. And our walking in that way, is,

The parts of this Treatise.

First, by Faith, apprehending *Christ* for our Iustification, and applying to our selues, the promises of the Gospell made vnto vs in *Iesus Christ*.

Secondly, by Repentance, hauing our sinnes washed away in the bloud of the Lambe *Iesus Christ*.

Thirdly, by Prayer, calling vpon God in the name of *Iesus Christ*.

CHAP. II.

Of the order of the Treatise: shewing that Faith must goe before Repentance and Prayer: vpon which they depend. Prouing also, that Faith in Christ, is a sure and certaine meanes of obtaining saluation, and eternall life.

The order of this Treatise.

THe first and principall meanes of obtaining saluation, and the most direct way that wee can goe to Heauen, is, by Faith in *Iesus Christ*. True it is; without Repentance, we cannot be saued; and without Prayer, we cannot come neere vnto God: yet, Repentance separated from faith in *Christ*, is no true Repentance; no better then the Repentance of [a] *Iudas*: and Prayer, if it proceede not from a heart purified by faith in *Christ*, is no effectuall prayer; no better then the prayer of the [b] *Pharisies* and [c] *Hypocrites*. But true and sound Repentance, proceedes from true sauing faith: and feruent, deuout prayer comes from a beleeuing heart: as the Apostle saith, [d] *how shall they call on him, in whom they haue not beleeued?* And that faith in *Iesus Christ*, is the true and sure meanes, whereby wee may bee saued, and come to life euerlasting; may euidently appeare: First,

a *Matth.* 27. 3.

b *Luk.* 18. 11, 11, 14.

c *Matth.* 6. 5.

d *Rom.* 10. 14.

First, by these Testimonies of Scripiure: the faithfull and true Witnesse saith, [e] *God so loued the world, that hee gaue his onely begotten sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life.* And againe, [f] *He that beleeueth on him is not condemned, but hee that beleeueth not, is condemned already, because he hath not beleeued in the name of the onely begotten sonne of God.* S. *Paul* saith thus to the *Ephesians*, [g] *by grace are yee saued through faith*: where, he sheweth that our saluation is not of our selues, but by *grace*, and through *faith*. So speakes the Apostle to the Hebrewes, concerning the celestiall rest, typed out by the rest of *Canaan*; [h] *to whom sware he, that they should not enter into his rest, but to them that beleeued not? so wee see that they could not enter in, because of vnbeleefe.*

Secondly, by the example of the keeper of the prison, conuerted by *Pauls* preaching vnto him *Iesus*. Hee sayd to the Apostles, *Paul* and *Sylas*, [i] *Sirs, what must I do to be saued? and they said, beleeue on the Lord Iesus Christ, and thou shalt be saued, and thy house.* There was a time, when it was sayd, [k] *the man that doth these things, shall liue in them*: but now in the blessed time of the Gospell, the word of saluation, is this, [l] *hee that beleeueth shall liue.* It was once sayd, *Doe this, and liue*; it is now sayd, *Beleeue, and liue.* This was that word of vnspeakable comfort to the Keeper of the prison, a man in wofull case concerning his soule; for being euen at his wits end, and not knowing what to doe, nor what meanes to vse to come to saluation, the Apostle raiseth him vp with this Euangelicall consolation, *Beleeue, and hee saued. Beleeue on the Lord Iesus Christ, and thou shalt be saued and thy house.*

e *Ioh.* 3. 16.

f *Verse* 18.

g *Ephes.* 2. 8.

h *Heb.* 3. 18. 19.

i *Act.* 16. 30. 31.

k *Leuit.* 18. 5. & *Gal.* 3. 12.

l *Ioh.* 3. 16. & *Acts* 16. 31.

CHAP. III.

Containing the partition of the first booke, concerning Faith in Iesus Christ.

HAuing proued, that Faith in *Iesus Christ*, is the first and principall meanes, whereby wee are to bee saued, and to come to life euerlasting: I am now (by Gods assistance, and through the gracious guiding of his holy Spirit) to entreat of this subiect, Faith in *Iesus Christ*. In handling whereof, I will obserue this order. I will shew,

The partition of the first booke.

Firſt, the diuerse significations of the word *Faith*: and what is meant by *Faith* in this Treatise.

Secondly, the diuers sorts and kindes of *Faith*: and which is the true *Faith*.

Thirdly, that there is but one true sauing *Faith*: and what it is.

Fourthly, wherein true *Faith* consisteth.

Fiftly, who are partakers of the true *Faith*: whether all haue it, or but some, and who they are.

Sixtly, the necessity of hauing the true sauing *Faith*.

Seuenthly, the benefits whereof they are partakers, who haue the true *Faith*.

Eightly, how the true sauing *Faith* may be procured.

Ninthly, how true *Faith* being procured, may for euer be preserued.

Tenthly, the signes and markes of true *Faith*; by which, it may bee knowne, whether a man haue the true sauing *Faith*, whereby hee may bee saued, and come to life euerlasting.

These are the seuerall things necessarily to bee handled in the Treatise of *Faith*; of which, in their order, as I haue propounded them.

And first, I will shew what is meant by *Faith* in this Treatise.

CHAP.

CHAP. IV.

Of the diuerse significations of the word Faith, and what is meant by Faith in this Treatise.

THe first generall point in the Treatise of *Faith*, is, to shew the diuerse significations of *Faith*, in the Scriptures. *Faith* signifieth, 1

The diuers significations of Faith.

First, fidelity and truth in performing of promises, and that both in regard of God and men: of God, [a] *Faithfull is he* (saith S. *Paul*) *that calleth you, who also will doe it.* God is *faithfull*, that is, true in his word, he will keepe his promise: if he say it, he will doe it. So also in regard of men, *Faith* sometimes signifieth fidelity in performance of promises one to another. So it is vsed in that saying of our Sauiour *Christ* to the Scribes and Pharisies, [b] *Yee haue omitted the waighties matters of the Law, Iudgement, Mercy, and* [c] *Faith.* a 1 *Thess.* 5. 24. b *Matth.* 23. 23. c Πίστιν. 2

Secondly, the doctrine of the Gospell: so it is vsed by the Apostle to the *Galatians*, [d] *Hee which persecuted vs in time past, now preacheth the Faith.* d *Gal.* 1. 23. 3

Thirdly, that knowledge whereby a man knowes how to discerne of things concerning the lawfull vse of them, or abstaining from them, and that with a safe conscience: so it is vsed in that saying of S *Paul* to the Romanes, [e] *He that doubteth is damned, if hee eat, because hee eateth not of Faith, for whatsoeuer is not of Faith is sinne.* e *Rom.* 14. 23. 4

Fourthly, a confidence and perswasion of the power of God, for the obtaining of some temporall blessing, as bodily health, and that by miraculous and wonderfull meanes; which was the *Faith* of those that came to *Christ*, and the Apostles, diseased, and went away helped, and healed of their infirmities. As the woman with the bloudy issue, to whom *Christ* sayd, [f] *Daughter, beof good comfort, for thy faith hath made thee whole.* And the Cripple whom *Paul* healed, concerning whom it is said, f *Matth.* 9. 22.

g *Act.*14 9.10. g *Paul perceiuing that he had Faith to be healed, (sayd with a loud voyce, Stand vpright on thy feet.*

5 Fiftly, the vertue and power of doing miracles, and working wonders: of which, is that saying of S. *Paul* to

h 1 *Cor.*13.2. the Corinthians, h *though I haue all Faith, so that I could remooue mountaines:* Faith to remooue mountaines, is a miraculous and wonderfull *Faith.*

6 Sixtly, the bare knowledge of God and his Word, with a generall assent to the Word of God, that it is

i *Iam.*2.19. true, and no more. So vsed by S. *Iames,* i *Thou beleeuest that there is one God, thou doest well: the Deuils also beleeue and tremble.*

7 Seuenthly, a beleefe in God, with an assent vnto his word and promise, and that with ioy, for a time. So it

k *Luke* 8.13. is taken in the Parable of the seede: k *They on the rocke (or stones) are they, which when they heare, receiue the Word with ioy; and those haue no root, which for a while beleeue, and in time of temptation fall away.*

8 Lastly, a perswasion of the mercy of God through *Christ,* with a particular application of the promises of God made vnto vs in his Word. So vsed by S. *Paul* to

l *Gal.*2.16. the *Galatians,* l *Knowing that a man is not iustified by the workes of the Law, but by the faith of Iesus Christ, euen wee haue beleeued in Iesus Christ, that we might be iustified by the Faith of Christ, & not by the works of the Law.* And in this last signification, is *Faith* to be vnderstood in this Treatise following. For I entreat of that *Faith,* by which, a sinner is iustified from his sins, may be saued, and come to life euerlasting.

These diuerse significations of *Faith* are necessary to be knowne, for the vnderstanding of the sence and meaning of those places in holy Scripture, which mention *Faith*: that we doe not mis-interpret the Scriptures, nor alter the sence of the place, by mistaking the signification of *Faith.*

CHAP.

CHAP. V.

Of the diuerse sorts and kindes of Faith: shewing also which is the true Faith.

HAuing shewed the diuerse significations of *Faith*: In the second place, I am to shew the diuerse sorts and kindes of *Faith*, and which is the true *Faith*.

2 The diuerse sorts and kinds of Faith.

First, Faith in regard of the circumstance of time, is two-fold. The one, is the *Faith* of the Fathers that liued before *Christ*. The other, the faith of vs, who liue since *Christ* was made manifest in the flesh. And although it bee true, that in regard of the verity and truth of *Faith*; the Faith of the Fathers that liued before *Christ*, and the faith of vs, who liue in the time of the Gospell, bee one, and the same; yet it is distinguished in regard of the times; for they liued before the incarnation of *Christ*, we after the manifestation of *Christ*, in the flesh. They beleeued in *Christ* that was to come; we, in *Christ* who is already come. They saw the promises [a] *afarre off*, and were *perswaded of them, and embraced them*; as *Christ* our Sauiour saith of *Abraham*, [b] *Your father Abraham reioyced to see my day: and hee saw it, and was glad*. But wee (blessed bee God) haue the accomplishment of *Christs* comming. The same faith, as [c] one saith, is signified in diuers words, and in a diuerse manner of speaking, of vs, and them: for they say, *Behold a virgine shall conceiue, and beare a sonne*: which is spoken of the future time; but we expresse the same faith in *Christ*, by words of the time past; *A virgine hath conceiued, and hath borne a sonne*.

1 In regard of the time: Two-fold.

1 Of the Fathers before Christ.

2 Of vs who liue after Christs comming in the flesh.

a *Heb.* 11.13.

b *Ioh.* 8.56.

c *Tho. Aquin. 12a. q. 103. ar. 4.*

Secondly, Faith in regard of the effect, the operation and working of it, is two-fold: for faith is either fruitfull in workes, or vnfruitfull: when it is fruitfull in good workes, working by *loue*, then it is also *a liuing faith*: otherwise, it is but *a dead faith*. Which difference Saint *Iames*

2 In regard of the effect. Two-fold.

1 Fruitfull.

2 Vnfruitfull.

Iames maketh, [d] *Faith, if it hath not workes, is dead being alone.* Againe, hee saith, [e] *as the body without the spirit is dead, so faith without workes is dead also.* And this fruitlesse faith, is but an vnprofitable faith, as the same Apostle witnesseth, saying, [f] *What doth it profit my brethren, though a man say hee hath faith, and haue not workes? can faith saue him?* Nay surely, that faith is but a vaine faith, a false and fained faith: but true faith is [g] *vnfained*: and that faith is commended by S. *Paul*, [h] *which worketh by loue.*

d *Iam.* 2. 17.
e *Verse* 26.
f *Verse* 14.
g 1 *Tim.* 1. 5.
h *Gal.* 5 6.

3 In regard of the quantity: Two fold.

Thirdly, Faith in regard of the quantity, is two-fold: for there is a *little* faith, and a *great* faith: a *weake* faith, and a *strong* faith. When the Disciples were afraid in the ship, by reason of the tempest, and cryed vnto *Christ*, saying, *Lord saue vs, we perish*; he saith vnto them, [i] *why are yee fearefull, ô yee of little faith?* in the same chapter, commending the faith of the *Centurion*, he saith, [k] *I haue not found so great faith, no not in Israel.* Heere is mention both of a *little* faith, and also of a *great* faith. There is also a *weake* faith, and a *strong* faith. Some haue but a *weake* faith, and yet their *weake* faith, may be a true faith. As in the father of the childe that was possessed, who cryed out with teares, [l] *Lord I beleeue, helpe thou mine vnbeleefe.* Lord I beleeue, but my faith is weake, Lord strengthen my faith. And as there is a weake faith, so there is also a strong faith: such was the faith of *Abraham*, of whom it is said, that hee [m] *was not weake in faith, but was strong in faith.* And if this strong faith grow to full strength, then it is called [n] *full persuasion, and full assurance of Faith in the promises of God.* As it is sayd of *Abraham*, [o] *being fully perswaded, that what he (that is God) had promised, he was able also to performe.*

1 Little Faith.
i *Matth.* 8. 26. ὀλιγόπιστοι.
k *Verse* 10.
l *Mar.* 9. 24.

2 Great faith.
m *Rom.* 4. 19. 20
n πληροφορία.
o πληροφορηθεὶς. *Verse* 21.

Fourthly, Faith in regard of the subiect persons in whom it is, is foure-fold.

4 In regard of the subiect persons. Foure-fold.

For, first, some doe beleeue that there is a God: and doe acknowledge the Word of God, and euery thing contained therein, to bee true: but yet doe not by faith apply

apply the grace and mercy of God, promised in the Gospell to them that beleeue. This is called an *historicall* faith. For they that haue this faith, doe acknowledge the History of the Bible, and all things contained therin, to be true: by this faith, they acknowledge, that what God hath done, is true: and what he hath sayd, and promised, shall surely come to passe: they haue a generall knowledge, they haue their vnderstanding inlightned with knowledge, but not with renewing grace, nor sauing knowledge; this bare knowledge alone, may bee in Reprobates, and wicked men; yea, in the Deuils. In wicked men, for it is sayd of *Simon* that p *hee beleeued.* Did he beleeue? what faith had hee? was it a true faith? No, his faith was but a generall knowledge, with an assent to the things which hee heard the Apostles preach, that they were true: but they wanted the true sauing faith; as appeares by *Peters* sharp rebuking of him, for that his q *heart was not right in the sight of God, but was (still) in the gall of bitternesse, and in the bond of iniquity:* yea, this generall faith is in Deuils, as S. *Iames* witnesseth, r *thou beleeuest that there is one God, thou doest well; the Deuils also beleeue and tremble.* That is, the Deuils haue a generall knowledge of the Word of God, and the things contained therein, and beleeue that whatsoeuer is written in the Word of God, is true; they beleeue according to the Scriptures, that God is a iust God, and will punish sinners; yea, they know and beleeue, that God hath prepared Hell for the tormenting, not onely of wicked and vngodly men, but for the euerlasting tormenting of the Deuill and his Angels; this they beleeue, and beleeuing, tremble: but they want the true faith to apprehend the mercy of God in *Christ Iesus.* Wherefore one saith of the faith of Deuils, that it is s *not voluntary, but forcibly drawne from them.*

1 Historicall faith. *Para. explic. catech. Vrs. par 2. q. 21. Pola. Syn. t. 2. l. 9. c. 6.*

p *Acts 8. 13.*

q *Verse 21, 23.*

r *Jam. 2. 19.*

s *Fides in Daemonibus coacta, Tho. 1. q. 64. ar. 2.*

Secondly, some haue not onely a knowledge of the Word, and doctrine deliuered in the Scriptures, but do giue their assent thereunto, by open profession of the Gospell,

2 Temporary faith.

Para. explic. catech. Prim.

Gospell, and that with ioy and delight, but it is onely for a time: and in time of trouble and temptation, their faith failes, and they go away, and fall backe from their faith and profession. This is called a *Temporary* faith, because it is but temporary; it is not permanent, it continueth not. These are resembled by the *stony ground*, vpon which the *seed* of Gods Word falleth, and they receiue it *with ioy*, yet haue *no root* in themselues, and therefore [c] *dure but for a while; for when tribulation or persecution ariseth, because of the Word, by and by, they are offended*; as our Sauiour speakes in the Parable of the seede. And as S. *Luke* hath it, [u] *for a while they beleeue, and in time of temptation fall away.*

t Matth. 13. 20, 21.

u Luk. 8. 13.

3 Miraculous faith.

Thirdly, some haue had power giuen them from aboue, to doe wonders, and worke miracles, and that by the gift of *Faith*: which faith was a speciall gift of God, either to doe some strange and extraordinary worke, which could not be done by ordinary meanes; or else, a gift of fore-telling things to come, by diuine reuelation. By this faith, *Peter* restored the [x] *lame* to his limbs. And raised [y] *Tabitha* from death to life. And by this faith, *Paul* healed the man that had beene [z] *a Cripple from his mothers wombe*. But this faith alone (though it bee great in power, and mighty in working) doth not iustifie a sinner, nor saue a soule: and therefore, wee finde that wicked men, and such as haue not had true sauing faith, haue had power to doe miracles, and to worke wonders. It is held that *Iudas* wrought miracles, as did also the rest of the Apostles: for *Christ* gaue this power to the [a] *twelue Disciples*: and yet *Iudas* was a Deuill; and so *Christ* calls him, [b] *Haue not I chosen you twelue, and one of you is a Deuill? he spake of Iudas Iscariot.* Our Sauiour hath told vs, that very Hypocrites and wicked men may doe wonders, and will glory in the same, and plead for themselues at that great day, what wonderfull things they haue done, [c] *Many will say to me* (saith *Christ*) *in that day, Lord, Lord, haue we not prophesied in thy name? and in thy name*

Para.

x Acts 3. 9, 7.

y Acts 9. 40.

z Acts 14. 8, 9, 10.

Pola. Synt. l. 2. l. 9. c. 6.

a Matth. 10. 1.

b Ioh. 6. 70, 71.

c Mat. 7. 22, 23.

name haue cast out Deuils? and in thy name done many wonderfull workes? and then I will professe vnto them, I neuer knew you, depart from mee yee that worke iniquity. And S. *Paul* speaking of Antichrist, saith, that [d] *his comming is after the working of Satan, with all power, and signes, and lying wonders.*

d 2 *Thess.* 2. 9.

4 Iustifying faith.

Fourthly, some haue faith, whereby they doe not onely beleeue the Word of God to be true, and giue assent thereunto with ioy for a time; but the Spirit of God worketh such grace in their hearts, that they doe apprehend *Christ Iesus* for their Iustification, and are perswaded of the mercy of God in *Christ*, for the remission of their sinnes, and saluation of their soules; and in this faith they continue to the end: these haue a true, iustifying, and sauing faith. Of this faith, and the nature of it, more is to be spoken in the next place, where I come to shew what the true faith is.

CHAP. VI.

Shewing that there is but one true sauing Faith: and what it is: with the titles giuen vnto it, and the properties belonging thereunto.

3 There is but one true faith.

THe diuerse sorts and kinds of *Faith* being made knowen; the order of the Treatise requires, that in the third place, I make it manifest, that notwithstanding there bee diuerse kindes of faith, yet there is but one true faith. For, concerning *Faith*, we are to consider two things; the one, is touching the things about which faith is conuersant, which is the obiect of faith; the other, is concerning the subiect persons, in whom faith is. Faith, is (as hath beene shewed) diuersly in diuerse men; some haue a great, and some a little faith: some haue a strong, and some a weake faith:

some

some haue an effectuall, working faith, a liuing faith, and some haue but an vnfruitfull faith, a dead faith: some haue a fained, and some an vnfained faith: some haue but an historicall, some a temporary, and some a true iustifying, and sauing faith. In regard of men therfore, faith is diuerse: but inasmuch as the [a] *obiect* of faith is, as one faith, the *first truth*, because faith is conuersant about the Truth, and that there is but one *Truth*, from hence it is, that there is but *one true faith*, by which wee can be saued. This is verified by that saying of the Apostle to the Ephesians: [b] *one Lord, one Faith, one Baptisme.* And this one, true sauing faith is thus defined.

a *Cum obiectum fidei sit prima veritas, fides necessariò vna.* Tho. 22. q. 4. ar. 6.

b *Ephes.* 4. 5.

What true saving faith is.

True sauing faith is a gift of God, whereby we apprehend *Christ*, and his merits, for our iustification, and eternall saluation. Or more largely, thus; True sauing faith is a gift of God, wrought in the heart, by the Spirit of God, whereby we doe not onely assent to the Word of God, which we know and vnderstand, that it is true; but also being perswaded of the mercy of God in *Christ*; doe apprehend *Christ*, and apply vnto our selues the promises of the Gospell, for remission of sins, and euerlasting life, through the merits of *Christ*. This is the true faith: which, for the excellency of it, is called by S. *Peter*, [c] *precious Faith*. It is called also *saving Faith*, because through it a sinner is saued; [d] *by grace*, saith the Apostle, *you are saued, through Faith*. It is also called *iustifying Faith*: because that by this faith we are iustified from our sinnes, and accepted as righteous in the sight of God. Thus S. *Paul* speakes to the Romanes, [e] *being iustified by Faith*. And lastly, it is called [f] *the Faith of Gods Elect*; because it is proper to the Elect.

Titles given to true saving faith.

c 2 *Pet.* 1. 1.

d *Ephes.* 2. 8.

e *Rom.* 5. 1.

f *Tit.* 1. 1.

And in this true sauing faith, there are three things necessarily required, which doe fully containe the nature, and declare the properties thereof.

Three things properly belonging to true saving faith. *Pala. Synt.* t. 2. l. 9. c. 6.

The first is a knowledge of the word of God, and the promises of the Gospell.

The second, is an assent thereunto.

The

The third, is a perswasion of obtaining grace and mercy promised.

Touching the first; To true saving faith, there is necessarily required a knowledge of the word of God; necessary it is, to know God, and his sonne *Christ Iesus* whom he hath sent; necessary it is to know and vnderstand the Articles of faith: in a word, necessary it is for euery one that will be saued, to know all things necessary to his saluation. [g] *Faith commeth by hearing, and hearing by the Word of God*, as saith the Apostle; Now then, if a man know not the Word of God, how shall he beleeue to saluation?

1 Knowledge of the Word of God.

g *Rom.*10.17.

Secondly, in true faith, there is required an assent vnto the Word of God; that is, to euery word of God in generall: and in particular, to the promises of the Gospell, made to them that beleeue: because it is sayd; [h] *Beleeue the Gospell.* And this assent to the word of God, and promises of the Gospell, is to be yeelded of vs, not in respect of any euident reason that we see, to cause vs to assent thereunto; but in regard of the authority of God, whose word it is: for faith is not grounded vpon reason, neither is it exercised about things visible to the eye of man, but about things inuisible: for faith, as the Apostle saith, is the [i] *substance of things hoped for, the euidence of things not seene*, And therefore, whatsoeuer is written in the whole Word of God, we are to giue assent thereunto, and to beleeue it for a certaine truth, because it is the Word of God, though we see no reason to perswade vs thereunto.

2 An assent vnto the Word of God.

h *Marc.*1.15.

i *Heb.*11.1.

Thirdly, in true faith, there is required a perswasion of the mercy of God in *Christ*, for the remission of sins, and euerlasting saluation, through the merits of *Christ*, with a particular application of the same; whereby the true beleeuer is perswaded, that the promises of God made in the Gospell, to them that beleeue; doe aswell belong vnto him, as vnto others; and assuredly beleeueth, that through the merits of *Christ*, he himselfe shall be

3 A perswasion of the mercy of God.

be saued. Of which particular faith, *Paul* speakes thus to the Galatians, [k] *I am crucified with Christ: neuertheless I liue, yet not I, but Christ liueth in mee: and the life which I now liue in the flesh, I liue by the faith of the Sonne of God, who loued me, and gaue himselfe for me.* In that he speakes of *his* faith in the Sonne of God, and saith, that God loued *him*, and gaue himselfe for *him*, hee speakes of a particular faith, applying *Christ* vnto himselfe. These are the properties of true sauing faith; which being duely considered, may serue,

k Gal. 2. 20.

Vse 1. Against implicite faith.

First, for confutation of that Romish *implicite* faith; which stands in a bare assent to the Word of God, and the articles of faith in generall, without a particular distinct knowledge of what is beleeued: beleeuing according to that which the Church beleeueth. Thus the Church of Rome leads the poore people in blindnesse, perswading them, that it is sufficient for them to assent to the faith of the Church, whatsoeuer it be: and to beleeue as their Pastors beleeue: though they vnderstand not what they beleeue. Yea, *Bellarmine* himselfe, a Cardinall of Rome, doubteth not to say, that iustifying faith is [l] *neither any confidence in God through Christ, neither is it any true knowledge of things diuine, but a meere generall assent of the Word of God.* But I haue prooued, that besides the assent that wee are to giue to the Word of God; in true faith, there is required a knowledge, and vnderstanding of the truth, which we assent vnto: yea, moreouer a particular application of the promises of the Gospell. For if a bare assent to the Word of God, without knowledge of the same, and to beleeue as the Church beleeueth, and not to inquire in particular, what the Church beleeueth, were sufficient to the sauing of mens soules; Wherefore then is it, that our Sauiour saith, [m] *search the Scriptures?* And that S. *Paul* saith, [n] *Despise not prophesyings, proone all things, hold fast that which is good?* The *Bereans* are commended, not onely for that, when they heard the Apostles preach, they receiued the

l Neque fiducia in Deo per Christum, neque vera aliqua rerum diuinarum notitia; sed simplex sensus & generalis verbi diuini assensus. Bellar. de Iustif.

m Ioh. 5. 39.
n 1 Thess. 5. 20, 21.

Word

Word with readinesse of minde, but also because they [o] *searched the Scriptures daily, whether those things were so.* And it followeth, *therefore many of them beleeued.* These *Bereans* heard the Word of the Apostles, but they did not giue assent therunto, to beleeue what they heard, for a certaine truth, till they had searched the Scriptures, to see whether the things which the Apostles preached were agreeable to the Scriptures, and then they beleeued. Wherefore this *implicite* faith is to bee reiected as vnsound doctrine: because it prefers ignorance before knowledge.

o *Acts* 17. 11, 12.

Vse 2. To haue a particular faith; applying the promises of the Gospell to our selues.

Secondly, seeing that true sauing faith is not only an assent to the Word of God, but hath in it a perswasion of the mercy of God in *Christ*, with a particular application of the promises of *Christ*, and his benefits; this is profitable for instruction, to teach vs, as many as desire to be saued, not to content our selues with a generall assent to the Word of God, when (it may be) wee vnderstand it not; nor yet to rest in the generall knowledge of the Word, (which is but an historicall faith) but to labour for a particular faith; by which we may so beleeue the promises of God, made in the Gospell generally to all that beleeue, that we can in particular apply them to our selues: S. *Paul* to the Ephesians saith, [p] *Christ hath loued vs, and giuen himselfe for vs.* And to the Galatians he saith, [q] *the Sonne of God, who loued mee, and gaue himselfe for me.* The former words are generall, concerning the benefit of *Christs* death and passion, to all that beleeue: In the later, *Paul* applies the benefit of the death of *Christ* to himselfe in particular. Whereupon, a learned Diuine saith, [r] *From the vniuersall, euery one is to bring the benefit of Christs death to his owne particular; and say with Paul, Christ gaue himselfe for mee.* *Christ* our Sauiour makes an vniuersall promise to all that beleeue: [s] *Whosoeuer beleeueth in the Sonne of God, shall not perish, but haue euerlasting life.* Now, the beleeuing soule, hauing true faith in *Christ*, assumes this to himselfe, and

p *Ephes.* 5. 2.

q *Gal.* 2. 20.

r *Ab vniuersali, quisque debet ad suum particulare hoc Christi beneficium transferre. Zanch. in Eph.* 5.

s *Joh.* 3. 16.

 saith,

faith, I beleeue in the Sonne of God; and thereupon necessarily concludes the assurance of his owne saluation; saying, therefore I shall not perish, but haue life euerlasting. Thus, true sauing faith applyeth in particular, the generall promise made to all that beleeue. Gods generall promise, is like the Kings generall pardon: wherin, though no man bee named, yet any offender, when he heares the generall pardon read, can say, this clause belongs vnto me, I take hold on this, I apply this to my selfe. So a sinner that beleeueth, hearing the gracious promises of God, made to sinners that beleeue and repent; by faith, applieth the generall pardon of Gods mercy to himselfe. The hauing of this particular faith is necessary to saluation: for euery man must bee saued by his owne faith: Wherefore it is sayd, [t] *the iust man shall liue by his Faith*, not by another mans faith, but by *his owne* faith. The generall faith, to beleeue as the Church beleeueth, to beleeue as others beleeue, will not saue the soule: but euery man must beleeue for himselfe. For this cause, in the Articles of our *Faith*, this word, Πιστεύω, *I beleeue*, is prefixed, or vnderstood, to goe before euery article: as, *I beleeue* in God the Father, *I beleeue* in *Iesus Christ*, *I beleeue* in the Holy Ghost, *I beleeue* in the forgiuenesse of sinnes, &c. giuing vs thereby to vnderstand, that euery Christian is to beleeue euery article of the Faith, distinctly for himselfe; & to apply the benefit of euery article to himselfe. Faith is then profitable, when it can apply *Christ*: so that a man may say with *Thomas*, [u] *my Lord, and my God.* For true faith is as a right hand to lay hold on *Christ*; as the eye to looke vnto *Christ*; yea, the very life of the soule, whereby wee liue in *Christ*: for we [x] *liue by the faith of the Sonne of God.* Our faith whereby we apprehend *Christ*, and apply him to our soules, should be such as that we may draw spirituall vertue from *Christ*, grace and mercy for our sicke sinfull soules, as the woman with the bloudy issue, drew vertue from *Christ* to heale her diseased body. A man that

t *Hab.* 2. 4.

u *Ioh.* 20. 28.

x *Gal.* 2. 20.

that hath a wound, cannot possibly bee cured, though the Physician be neuer so skilfull, and the salue neuer so healing, except the plaster bee applied, and layd to the sore: *Christ Iesus* is the best Physician to cure our diseased soules, and wonded consciences, and he hath excellent healing salue, precious balme for the curing of our soules, euen his owne precious bloud, which hee shed for the remission of sinnes: but this precious balme doth onely helpe and heale their soules, who reach forth the hand of faith, to apprehend *Christ*: and doe apply the merits of *Christs* Death and bloud-shed to their owne soules. Wherefore, let no man content himselfe with a generall faith, but striue and labour, yea, haue a longing desire to attaine to this particular faith: for this is true saving faith, to apply *Christ Iesus* vnto our soules, with the merits of his death and passion.

Lastly, whereas true sauing faith stands principally in the apprehension and application of *Christ*; from hence ariseth Consolation to all them that truly haue it. For by this faith, euery beleeuer receiueth *Christ*, yea, possesseth *Christ* for himselfe; as giuen for him, borne for him, dying for him, rising againe for him; who was deliuered for his sinnes, and rose againe for his iustification: which faith, if a man haue not, hee shall remaine vnder perpetuall doubtings, and anguish of minde, torment of conscience, and terrour of the iudgement to come: whereas if a Christian haue true faith, and doe beleeue God to be his Father, *Christ Iesus* to bee his Sauiour and Redeemer, he may reioyce in tribulation and persecution; yea, by faith, get victory ouer temptations, and say with the Apostle, y *Who shall lay any thing to the charge of Gods Elect? it is God that iustifieth: who is he that condemneth? It is Christ that died, yea rather, that is risen againe, who is at the right hand of God, who also maketh intercession for vs.* Such comfortable perswasion, and such assurance of saluation, haue all they, who haue this true sauing faith.

Vse 3. Consolation to them that haue true faith.

y Rom. 8. 33, 34.

CHAP. VII.

Shewing wherein true Faith consisteth. Of the generall knowledge of God; that there is a God; against Atheists, and such as deny God.

4 Wherein the true saving faith consisteth.

THe fourth thing in the Treatise of *Faith*, is, wherein it consisteth. True saving faith, euen that faith which brings eternal life, [a] *stands chiefly in two things.*

First, in the true knowledge of God.

Secondly, in the mystery of the incarnation of *Christ*: grounded vpon the words of our Sauiour *Christ*: [b] *this is eternall life, to know thee, the onely true God, and Iesus Christ whom thou hast sent.* In the former part of the words, there is the true knowledge of God, *this is eternall life, to know thee the only true God*: in the later part, there is contained, the mystery of the incarnation of *Christ, and Iesus Christ whom thou hast sent.* And because the true saving faith, which brings life eternall, [c] stands in these two, the knowledge of God, and of *Iesus Christ*, for this cause one saith, that [d] *Faith is life eternall.* Because, by faith we apprehend *Christ*, and possesse *Christ*, who is our Righteousnesse, our Saluation, and our Life. Againe, concerning the former, the knowledge of God; S. *Paul* saith, [e] *he that commeth to God, must beleeue that God is.* Of the later, the knowledge of *Christ*; our Sauiour *Christ* himselfe saith, [f] *Yee beleeue in God, beleeue also in mee.*

a *Fides nostra in duobus principaliter consistit.*
1°. *In vera Dei cognitione.*
2°. *In mysterio incarnationis Christi. Tho. Aquin. 22æ. q. 174. ar. 6.*
b *Ioh. 17. 3.*
c In two things.
d *Fides est vita æterna. Brev. in Ioh. 17.*
e *Heb. 11. 6.*
f *Ioh. 14. 1.*

1 In the right knowledge of the true God. Which knowledge of God is two-fold.

The first thing then, wherein true faith consisteth, is the *right knowledge of the true God.*

Now the knowledge of God is two-fold:

1 The generall knowledge of God: two-fold.

{ Generall, and
{ Particular.

The generall knowledge of God is also two-fold.

The first generall knowledge of God, is, to know and acknow-

acknowledge that there is a God: which generall knowledge of God, men may attaine vnto, not onely by the cleere light of the Scriptures, but by the very light of Nature: and not onely by the Word of God, but also by the workes of the Creation.

To know that there is a God. Which may be knowne.

First, by the very light of Nature, men haue a generall knowledge, that there is a God: for naturally, the knowledge of God is written in the mindes of men, and euery mans conscience doth couince him, that there is a God: and no nation was euer so rude and barbarous, but hath acknowledged that there is a God: as some Heathen men themselues haue testified. Of this generall knowledge of God, the Scripture speakes thus, [g] *that which may be known of God is manifested in thē, for God hath shewed it vnto them.* Againe, the Apostle saith, [h] *When the Gentiles, which haue not the Law, do by nature the things contained in the Law; these hauing not the Law, are a Law vnto themselues, which shew the worke of the Law written in their hearts, their conscience also bearing witnesse, and their thoughts the meane while accusing, or else excusing one another.*

1 By the light of Nature.

g *Rom.* 1.19.

h *Rom.* 2.14,15.

Secondly, men may come to this generall knowledge of God, by the workes of the Creation: when men lift vp their eyes towards the Heauens, and behold the Firmament, the Sunne, the Moone, and the Starres, those rious lights, and consider the excellent frame of Heauen & Earth, & take a view of the things contained therein; they may in the workes of God, as in a faire large booke, read in capitall letters, that there is a God which made Heauen and Earth, the Sea, and all things therein. Of which the Apostle thus speaketh to the Romanes, [i] *The inuisible things of him, from the creation of the world, are clearely seene, being vnderstood by the things that are made, euen his eternall power and God-head.*

2 By the workes of the creation.

i *Rom.* 1.20.

The consideration of this generall knowledge of God, *that there is a God*, both by the light of Nature, and by the book of the Creatures, may serue for the iust

Vse. Against Atheists, which deny God.

reprehension of Atheists, who deny God. Of which there are three sorts.

The first, are such as deny God in heart.

The second, which deny God in words.

The third, which deny God by their works.

I
In heart.

Touching the first sort:

There are some so much wanting in the knowledge of God, and so farre from acknowledging the very true God, that they deny God; and though some dare not be so wicked, to blaspheme the Deity with open mouth, to say there is no God: yet, in their hearts they thinke so, and say so secretly within themselues. Of such, it is sayd in the Psalmes, [k] *the foole hath sayd in his heart, There is no God.*

k *Psal.* 14. 1.

This Atheisme of the heart, is, when men conceiue euill thoughts and imaginations against God: as when they see the diuerse conditions of men in the world, and marke how some liue in prosperity, and others in aduersity; how some flow in wealth, and others spend their dayes in misery; how, for the most part, wicked men flourish, and haue what their heart can wish, and good men are afflicted; they begin to thinke with themselues; if there be a God, where is his Prouidence, that should rule and gouerne all things in the world? why doth God suffer things to bee so? heere the foole saith in *his heart, there is no God*; because he cannot discerne the Prouidence of God, which extends it selfe to all things in the world: so that not so much as a Sparrow can fall to the ground [l] *without your father*, as saith our Sauiour. When men see, and perceiue, that wicked and vngodly men, through pride, exalt themselues aboue others, and grow to be oppressors of the poore, wronging the righteous, hurting the fatherlesse and the widowes: they say within themselues, where is the Iustice of God? if God be a iust God, why are not such wicked men punished? why doth not some iudgement fall vpon such cruell oppressors? thus the foole saith in *his heart, there*

l *Matth.* 10. 29.

there is no God; because hee hath not patience to waite the appointed time of Gods Iustice, to see the end of the wicked; and to consider, that though the wicked prosper for a time, yet the Lord hath set them [m] *in slippery places*, and in the end will cast them downe. Further, when wicked men commit sinne, and doe not feele the hand of God vpon them, punishing and plaguing them for their sinnes, they begin to deny the knowledge of God, and the presence of God, and conceiue wicked thoughts against God, that God sees not, that God knowes not all the wickednesse that they do; and therfore, they are bold to continue in sinne, and to goe on in their vngodly course of life, and say [n] *in their heart, God hath forgotten, he hideth his face, he will neuer see it.* Again, [o] *he hath sayd in his hert, thou wilt not require it.*

m *Psal.* 73. 18.

n *Psal.* 10. 11.

o *Verse* 13.

Moreouer they say, [p] *How doth God know? is there knowledge in the most High?* now, to deny the prouidence of God, the Iustice of God, the knowledge of God, and presence of God; to deny that God knowes all things, and sees all things, is to deny God.

p *Psal.* 73. 11.

Wherefore, to the end that this sinne of Atheisme in the heart, may be remedied, it behooues euery one to looke carefully to his heart, to watch ouer his heart, that no such wicked thought against God, doe arise in the heart; and if at any time such euill thoughts doe arise, to labour to suppresse and beat them down, by acknowledging Gods diuine prouidence, that hee rules and gouernes all things in the world, and that most wisely: by acknowledging Gods Iustice in punishing sinners, and rewarding euery man according to his deedes: by acknowledging Gods *omniscience*, and *omnipresence*; that God knowes and sees all things that are done vpon the face of the earth: according to that saying of *Salomon*, [q] *the eyes of the Lord are in euery place, beholding the euill and the good.* And therefore not to bee so foolish, nor so sinfully wicked, as to say with the foole (though it bee) *in his heart, There is no God.*

q *Prou.* 15. 4.

2
In words.

The second sort of Atheists, are they which in plaine words deny God. The former did but thinke euill against God; they sayd but *in their heart, there is no God.* But these blaspheme God with their mouths, [r] *They set their mouth against the Heauens.* These kinde of Atheists are a most wicked generation, hauing mouthes full of blasphemies, odious to God, and hatefull to good men: Traytors they are to Gods Maiesty; they deny Gods Supremacy: they deny God to be supreme Gouernour of the world, attributing all things to Nature. These deserue rather to be punished, then confuted.

r *Psal.* 73. 9.

Reasons against Atheisme.

1

But if the Atheist would diligently consider the glorious frame, and orderly composing of the things in Heauen and Earth: if he would lift vp his eyes towards the Heauens aboue, and take a diligent view of the things below, hee should bee stricken with admiration, and say, [s] *O Lord, how manifold are thy workes? in wisdome hast thou made them all.*

[s] *Psal.* 104. 24.

2

Besides, the Atheist might know that there is a God, by his Prouidence, so wisely and orderly gouerning all things in the world: Indeede, we see that there is a naturall course of things in heauen and earth: the Sunne knoweth his rising and falling: Summer and Winter keepe their naturall course: but there is a first Moouer, euen that Heauenly Moouer, who sits in his throne, in the highest Heauens, and giues motion to the things in heauen and earth, whose name is, [t] *Iam*: who hath a being of himselfe, & gines being to all creatures; in whom we liue, and mooue, and haue our being: and that must needes bee God, who rules and gouernes all things in their naturall course.

t *Exod.* 3. 14.

3

Lastly, let the Atheist knocke at the doore of his owne conscience, and aske what that meaneth, that at the hearing of thunder-claps, at the flashing of lightning, and at the mighty mooving of the earth, hee is so afrayd and trembleth. Yea, let him aske againe, and enquire, what that meaneth, that the worme is still gnawing

ing and biting, and will giue him no rest. And his owne conscience will tell him, that in all these, there is something aboue nature: that there is a God, who sheweth his mighty power in the clowds; and by the same mighty power, shaketh the foundations of the earth: that there is a God, who, because hee is a iust God, will not suffer wicked men to goe vnpunished; and the gnawing worme of a guilty conscience, in the meane time, will giue the sinner no rest, but accuseth him of the transgression of the Law of God: his owne conscience is as a Sergeant arresting him, and summoning him to appeare before Gods Tribunall Seat, there to answer for the deedes that hee hath done. The Atheists owne conscience telleth him that there is a God: so that he may say, [u] *Verily there is a reward for the righteous; verily he is a God that iudgeth in the earth.*

u *Psal.* 58. 11.

3 By their deeds.

The third sort of Atheists, are they, who deny God by their deedes; of which denying of God, S. *Paul* speakes to *Titus*, [x] *They professe that they know God, but in workes they deny him, being abominable and disobedient, and vnto euery good worke reprobate.* Heere is mention of denying God; but who deny him? they that professe they know God. How may that bee, that they which professe God, should also deny God? they professe him in words, but deny him in deedes. Such Atheists as these, there were in the Apostles time, I would there were not cause to complaine of such in our time. Many, yea, the most men professe that they know God; they acknowledge there is a God, and they acknowledge that God is to be worshipped; yet many deny God by their workes. Consider this first in prophane people: Demand of the greatest Swearer, Prophaner of the Saboth, Quarreller, Adulterer, Drunkard, &c. whether he know God. Hee will professe that he knowes God: but look to his deeds, and you shall finde that they are vile and abominable: his workes are such, and his manner of life such, as if he rather thought in his heart there were no God: neither

x *Tit.* 1. 16.

God

God nor Deuill, neither Heauen nor Hell. Secondly, consider this in Hypocrites; they professe that they know God, they worship God publikely, and it may be priuately too; in the Church, and in the house; they read the Scriptures, heare the Word, and receiue the Sacraments: in a word, they will not be behinde in any outward religious duty of piety and holinesse. And all this is godly and religious. What then is wanting? one thing is wanting; the practice of godlinesse: a good life, a godly conuersation answerable to their profession: this is wanting. For consider, in regard of the performance of the duties of piety; how some doe all in outward shew, and for vaine-glory: pray and fast, to be seen of men: and giue almes, to haue praise of men: consider their workes of righteousnesse, their dealing towards men, how farre they are from doing vnto others, as they would that men should do vnto them: further, let it be obserued, how diuerse will take their times and opportunities, when they are out of the company of the godly, they be for all companies; to doe as others doe: to sweare among Swearers, to game with Gamesters, to drinke with Drunkards, to bee partakers with the Adulterers, and as the saying is, among Good-fellowes to play the Good-fellow; to carowse and drinke healths, &c. and by these things it may euidently appeare, that though they professe they know God, yet by their works they deny him. These are no good Christians, no sound Professours; because their words and their workes doe not agree together: their conuersation is not answerable to their profession: but these are Hypocrites, yea, Atheists; denying God: *They professe that they know God, but in workes they deny him.*

To conclude, seeing that wicked life, and a bad conuersation rankes a man, either amongst the prophane, or amongst Hypocrites, and such as deny God: my exhortation to all that know God aright, and to those that make a good profession, is, that of the Apostle *Paul* to the

the Philippians, [y] *Let your conuersation be, as it becommeth the Gospell of Christ.* And this of the first generall knowledge of God.

[y] *Phil.* 1. 27.

CHAP. VIII.

Shewing, that there is one, onely true GOD: against Idolatry.

2 To know that there is one onely true God. Acknowledging the Vnity of the God-head, and Trinity of persons.

THe second generall knowledge of God, is, to know and acknowledge that there is *one God*; and three persons in the God-head: to acknowledge the vnity of the God-head, and the Trinity of persons; the Father, Sonne, and Holy Ghost; and that euery one of these three persons, is God: to know and acknowledge, that God the Father is of himselfe, from euerlasting: that the Sonne is begotten of the Father by eternall generation: and that the Holy Ghost proceedeth from the Father and the Sonne: to beleeue, that God the Father created the world: that God the Sonne redeemed mankinde: and that God the Holy Ghost sanctifieth the Elect. This is the generall knowledge of the one onely true God.

And this generall knowledge of the true God, is attained vnto, not by the light of Nature, nor by the works of the Creation, but by the Scriptures. The knowledge of the true God, commeth by the knowledge of the Scriptures: for the Scriptures doe shew vnto vs, both the Vnity of the God-head, and the Trinity of persons. That there is one God, *Moses* sheweth, saying, [a] *Heare, ô Israel, the Lord our God is one Lord.* *David* also speakes thus: [b] *O Lord, there is none like thee, neither is there any God besides thee.* And S. *Paul* saith, [c] *We know that an Idoll is nothing in the world, and that there is none other God but one.* And concerning the Trinity of persons, S. *Iohn* saith,

[a] *Deut.* 6. 4.

[b] 1 *Chro.* 17. 20

[c] 1 *Cor.* 8. 4.

d 1 Ioh. 5. 7.

saith, d *There are three that beare record in Heauen, the Father, the Word, and the Holy Ghost, and these three are one.*

Vse. Against Idolatry.

The consideration of this generall knowledge of God, to know the one, onely true God; serues to reproue the Worshippers of Idols: who, though they know and acknowledge that there is a God; yet doe not either know the true God, or knowing the true God, doe not worship him aright; but worship false Gods, and giue vnto creatures, the worship which belongeth to the Creator.

e Ioh. 17. 3.

f Solum verum Deum, ad eorum qui Dij non sunt, differentiam inquit. Chrys. in Ioh. Hom. 79.

Wherefore, *Chrysostome* vpon those words of our Sauiour *Christ*, e *This is life eternall, to know thee the onely true God.* Hath these words: f *He saith, the only true God, to put a difference betweene the one onely true God, and those which are no Gods.* Let vs take a view of the kindes of Idolatry, and then wee shall see plainely, who are heere iustly to be reproued.

Two-fold.

Idolatry is twofold.

The one externall.

The other internall.

1 Outward Idolatry. Two-fold.

Externall, or outward Idolatry, is also two-fold.

2 Open & plaine Idolatry.

The one is, that open, manifest, and grosse Idolatry of the Gentiles, of Heathen men, which knew not God: and therefore worshipped Idols, false gods, instead of the true God. For rather then any Nation would be altogether without a God, they would worship those which were no Gods: as S. *Paul* describes the Idolatry of the Gentiles: g *And changed the glory of the vncorruptible God, into an image made like to corruptible man, and to birds, and foure-footed beasts, and creeping things.* And againe he saith, h *Who changed the truth of God into a lie, & worshipped and serued the creature, more then the Creator, who is blessed forever.* Whether the Gentiles did worship false gods, or the image of their false gods; or any similitude, or image of the true God; all was Idolatry. Of the false gods of the Heathen, *Dauid* saith, i *All the gods*

g Rom. 1. 23.

h Verse 25.

i Psal. 96. 5.

of

of the Nations are Idols, but the Lord made the Heauens. And of all the images of the false Gods, *Dauid* also saith, k *The Idols are siluer and gold; the worke of mens hands, they haue mouths, but they speake not; eyes haue they, but they see not. They haue eares, but they heare not; noses haue they, but they smell not, &c. They that make them, are like vnto them; so is euery one that trusteth in them.* And as for the making of any image, or picture of the true God, it is plainely forbidden: for *Moses* straightly chargeth the children of *Israel*, that they make no similitude of God, l *Take good heede vnto your selues, (for yee saw no manner of similitude on the day that the Lord spake vnto you in Horeb, out of the midst of the fire) lest yee corrupt your selues, and make you a grauen image, the similitude of any figure, &c.*

k Psal. 115 4,5 6,7,8.

l Deut. 4. 15,16.

The other kinde of externall or outward Idolatry, is a more close and couered Idolatry, pretending the worship of God: this is the Idolatry of the Church of Rome, the Idolatry of Papists: who, although they know, and acknowledge the true God, and worship the true God, yet, because they do not worship him after a right manner, but otherwise then God hath appointed in his Word, they commit Idolatry. The truth of this, I confirme, by the consideration of the manner of Gods worship appointed vs, both in generall, and particular.

2 Close Idolatry.

Touching the first; The Rule of Gods worship prescribed vnto vs, in generall is, that m *The true Worshippers shall worship the Father in spirit, and in truth: for the Father seeketh such to worship him. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.* But the Romish Church, howsoeuer it may pretend the true worship of God in *spirit & truth*, yet they of that Church haue deuised strange worship, no where commanded in Gods Word, neuer approoued of God: and that is, to bow downe before an Image, made for religious vse: which is a plain breach of the second Commandement. And it helpes them nothing, to say, that they worship not

1

m Ioh. 4 23,24.

Obiect.

not the Image, but God in the Image: for this was the Idolatry of the Heathen: they worshipped their Heathen gods, and their Images; but the Heathen were not so foolish, as to thinke, that the Image of *Iupiter*, was *Iupiter* himselfe; but they worshipped *Iupiter* their god, in his Image: so the *Israelites* (who had learned Idolatry of the Gentiles) worshipped God, euen the true God, in the image of the golden Calfe: for they sayd, [n] *These be thy gods, ô Israel, which brought thee vp out of the land of Ægypt.* Now, the *Israelites* were not so voyd of vnderstanding, to thinke, that the golden calfe which *Aaron* had made, was the God of *Israel*, but they worshipped God in the golden calfe. The truth is, there's little difference of Idolatry, whether wee worship the Idoll, or God in the Idoll: whether the image, or God in the image. For in so doing, we giue that honour vnto the Idoll or Image, which belongs vnto God, and that vnder colour and pretence of worshipping God. And *Iehouah* the Lord, who is a iealous God, cannot endure, that another should vsurpe that honour which is due vnto his name. Wherefore he saith, [o] *My glory will I not giue to another, neither my praise to grauen images.*

Answ.

n Exod. 32 4.

o Isa. 42.8.

2

Secondly, in particular, I instance in Prayer: concerning which, the rule of Gods worship is; that we pray to the Father in the name of *Iesus Christ*; with assurance, that he will heare our prayers, and grant our requests, which we make in his name. For thus saith our Sauiour *Christ*, [p] *Verily, verily, I say vnto you, whatsoeuer you shall aske the Father in my name, he will giue it you.* Now, whereas they are not content with this word of God, to pray vnto God in the name of *Christ*, but flee to the intercession of Saints and Angels; they worship God with a deuised worship; such as God hath not commanded, neither requireth. When Papists therfore bow downe before an Image, and kneele to a Crosse or Crucifix, it may be sayd vnto them, as it was sayd to those hypocriticall Iewes, [q] *Who hath required this at your hand?* for, as for Saints,

p Ioh. 16.23.

q Isa. 1.12.

Saints, they themseues worship God, and [r] *cast their crownes before the Throne:* and therefore they will not be worshipped. Neither will the Angels bee worshipped; the Angell that appeared to *Iohn* in the *Reuelation*, refuseth to be worshipped, for when *Iohn* fell downe to worship before the feet of the Angell, the Angell sayd, [s] *See thou doe it not: for I am thy fellow-seruant, and of thy brethren the Prophets, and of them which keep the sayings of this booke: Worship God.* It was the Deuill, that bad Angell, that would bee worshipped; hee saith to our Sauiour *Christ*, tempting him, [t] *All these things will I giue thee, if thou wilt fall downe and worship mee.* But as for the good Angels, they will not be worshipped; they bid vs *worship God.*

[r] *Reu.4.10.*

[s] *Reu.22.9.*

[t] *Matth.4.9.*

This of externall and outward Idolatry.

2 Inward, or spirituall Idolatry.

The second kinde of Idolatry, is Internall & Spirituall: & that is, Idolatry of the heart. This Idolatry is committed, when we loue any thing aboue God, or trust in any thing more then in God, and so set vp an Idoll in our hearts. This Idolatry is more generall then the former; this reacheth to all sorts of people: for though a man doe know the true God, acknowledge one God in three persons, worship the true God, and abhorre Idols; though he make no Image of God, neither bow downe before any Image; in a word, though a man be no Infidel, no Heathen-man, but a Christian; no Papist, but a Protestant; yet for all this, hee may be an Idolater in heart: by setting his heart vpon some thing that hee loues, more then vpon God; and by putting his trust and confidence in some thing else more then in God. Thus the couetous man makes an Idoll of his riches and wealth, of his siluer and gold. *Iob* saith, [u] *If I haue made gold my hope, or sayd to the fine gold, Thou art my confidence.* The Apostle in plaine tearmes, calls [x] *Couetousnesse Idolatry*, and *the* [y] *Couetous man an Idolater.* The voluptuous man makes an Idoll of pleasure, Lady Pleasure is his goddesse. Gluttons and Drunkards make an Idoll of their

[u] *Iob 31.24.*

[x] *Coloss.3.5.*

[y] *Ephes.5.5.*

their belly; their belly is their God; so the Apostle speakes of some, [z] *whose God is their belly.* Heereupon *Chrysostome* saith, [a] *There are diuerse sorts of Idolatry. One hath Mammon for his Lord; another makes his belly his God; another makes some other lust his God: and though thou doest not offer sacrifice vnto these thy Gods, as the Gentiles did, yet thou doest worse, for thou sacrificest thine owne soule vnto them: thou bowest not the knee to them, neither doest fall downe before these thy gods, to worship them; but yet thou art obedient vnto them, and art at their command: if thy belly or thy lusts command thy seruice, and require to doe any thing for them, thou art ready to doe it.* Thus *Chrysostome.* Now, it stands vs Christians in hand, as wee abhor Idols, for the outward; so to looke to our hearts and affections, that wee doe not set vp an Idoll in our heart: for certaine it is, we cannot both worship God, and serue Idols, whether outward or inward. [b] *No man* (saith our Sauiour) *can serue two masters: yee cannot serue God and Mammon.* No man can serue God and riches, God and his pleasures, God and his belly, God and his owne lusts. The worship of the true God, and the worship of Idols, cannot stand together. When the Philistines brought the Arke of God into the house of *Dagon*, the god of the Philistines, and placed it by *Dagon*, [c] *in the morning they found Dagon fallen to the ground.*

As the Arke of God and *Dagon* cannot stand together in one Temple; so the true worship of God, and Idols, cannot stand together in one temple, in one house, nor in one heart. If a Christian doe truely serue and worship the true God, with the affection of the heart; if he loue God aboue all, trust in God alone, and feare God with all his heart; then there will bee no roome to set vp the Idoll of Couetousnesse, or Pleasure, or Lust, in the heart: these cannot agree together.

Wherefore, if wee will bee true worshippers of God, wee must put away all false worship, and remoone all Idols out of the heart; wee must cast downe the Idoll of Couetousnesse,

z *Phil.* 3. 19.
a *Varij sunt Idololatriæ modi. Chrysost. in Rom. Hom.* 6.
b *Matth.* 6. 24.
c 1 *Sam.* 5. 4.

Couetousnesse, the Idoll of Pride, the Idoll of Lust, the Idoll of Pleasure, &c: and giue God Iesus alone to sit and rule in the heart, as God: for God and Idols cannot dwell together: as the Apostle saith, [d] *What fellowship hath righteousnesse with vnrighteousnesse? and what communion hath light with darknesse? and what concord hath Christ with Beliall? or what part hath he that beleeueth with an Infidell? and what agreement hath the Temple of God with Idols? for yee are the Temple of the liuing God, as God hath sayd, I will dwell in them, and walke in them, and I will bee their God, and they shall be my people.*

d 2 *Cor.* 6. 14, 15, 16.

CHAP. IX.

Of the particular knowledge of God; acknowledging the one only true God, to be our God: how necessary this knowledge of God is; how profitable it is: how dangerous to want it: and the meanes of obtaining it.

HItherto of the generall knowledge of God.

2 The particular knowledge of God. What it is.

The particular knowledge of God, is, not onely to know that there is a God, nor only to know that there is one onely true God, to acknowledge the Vnity of the God-head, and the Trinity of Persons; but to know and acknowledge the one only true God to be *our* God: that God the Father hath elected vs in *Christ*, hath redeemed vs by *Christ*, and sanctifieth vs by his Holy Spirit.

1

To acknowledge that God the Father is *our* Heauenly Father, who hath created, preserued, and doth continually by his prouidence sustaine vs: that God the Son is *our* Sauiour and Redeemer: and that the Holy Ghost is *our* Sanctifier and Comforter: and to know and acknowledge, that God of his mercy, through the merits of *Christ*, will assuredly saue our soules, and giue vs life

2

euerlasting. So that a man hauing true sauing Faith, and being endued with this true sauing Knowledge, may say vnto the Lord with *Dauid*, [a] *Thou art my God.* Againe, [b] *O my God, I trust in thee.* Yea, may say with *Thomas*, [c] *My Lord, and my God.* This is not onely to [d] *beleeue there is a God, that God is; and that there is one God; nor onely to giue credit to the word and promise of God; but this, is to beleeue in God.* That is, so to beleeue, as that euery one that hath true faith, can say in particular, for himselfe; I beleeue, that the one onely true God, *is my God*; and therfore I trust in him, I feare him, I loue him, I worship him, I call vpon him, I depend vpon his prouidence, for temporall things; and rest vpon his mercy, for forgiuenesse of sinnes, and euerlasting life. This particular knowledge of God, is sauing knowledge, bringing comfort, health, and saluation to the soule: as our Sauiour saith, [e] *This is life eternall, to know thee the onely true God.* And to the end, that we may seeke after, and attaine vnto this sauing knowledge, I will shew foure things concerning the knowledge of God.

a *Psal.* 22.10.
b *Psal.* 25.2.
c *Ioh.* 20.28.
d *Credere Deum: credere Deo: credere in Deum.*

e *Ioh* 17.3.

In the knowledge of God foure things to be considered.

1 The true knowledge of God is necessary. For

First, how necessary it is to haue the true knowledge of God.

Secondly, how profitable it is.

Thirdly, how dangerous it is to want it.

Fourthly, the meanes of obtaining it.

Touching the first: the true knowledge of God is necessary, for

1 God requireth it.
f *Prou.* 3.6.
g 1 *Chro.* 28 9.
h *Col.* 1.10.

First, God requireth it. *Salomon* saith, [f] *In all thy waies acknowledge him.* *Dauid* giueth his sonne *Salomon* this counsell; [g] *Know thou the God of thy Father, and serue him with a perfect heart, and with a willing minde.* And S. *Paul* prayeth for the Colossians, that they might increase in the [h] *knowledge of God.*

2 God complaines of the want of it.
i *Ier.* 4.22.
k *Hos.* 4.1.

Secondly, the Lord complaines of the want of the knowledge of God, by *Ieremie* thus, [i] *My people is foolish, they haue not knowne me.* And by *Hosea* hee saith, [k] *The Lord hath a controuersie with the inhabitants of the land, because*

cause there is no truth, nor mercy, nor knowledge of God in the Land.

Thirdly, the Lord prefers the knowledge of God before sacrifice and burnt offerings. [l] *I desired mercy, and not sacrifice* (saith the Lord) *and the knowledge of God more then burnt offerings.*

3 Its better then sacrifice. l *Hos.6.6.*

Fourthly, the knowledge of God is so necessary, that without it wee cannot bee saued. *S. Paul* affirmes, that [m] *God will haue all men to be saued, and come vnto the knowledge of the truth.*

4 Without it we cannot be saued. m 1 *Tim.*2.4.

God, who hath appointed the end, hath also ordained meanes to the end: the end is the saluation of our soules: that's the end of our Faith, that's the blessed end that we desire, and long for; now the meanes of obtaining saluation, is to come to the knowledge of the truth: to know and acknowledge the onely true God, and *Iesus Christ* whom hee hath sent. So necessary is the knowledge of God.

For the Second; how profitable the knowledge of God is, appeareth by the benefits that come thereby. Which are specially these two.

2 The knowledge of God is profitable. For

First, the true knowledge of God [worketh] peace and concord amongst men of contrary dispositions; and correcteth the froward natures of men; making them, of fierce and wrathfull, to become gentle and patient. This was fore-shewed by the Prophet *Esay*, saying. [n] *The Wolfe shall dwell with the Lambe, the Leopard shall lie downe with the Kid: and the Calfe, and the young Lyon, and the Fatling together, and a little childe shall lead them. And the Cow and the Beare shall feed, &c. They shall not hurt nor destroy in all my holy mountaine: for the earth shall bee full of the knowledge of the LORD.*

1 It maketh peace amongst men of contrary dispositions. n *Isa.*11. 6, 7, 8, 9.

Where the knowledge of God is, it will work a great alteration and change: if by nature men be like Wolues, giuen to deuoure and destroy their neighbours; the the knowledge of God will cause them to cease from their ruinous, greedy deuouring of others: if they bee

by nature like Lyons and Beares, fierce, wrathfull, bloudy-minded; the true knowledge of God will tame them, and make them meeke and gentle.

Wherefore, if any now in the time of the Gospell, be like Wolues, and Lyons, and Beares, towards their brethren and neighbours; it is, because they haue not the true knowledge of God.

Obiect. But heere it will be sayd, that some that haue knowledge, are wrathfull, cruell, and hard-hearted towards their brethren.

Answ. I answer; their knowledge is not sanctified: they haue knowledge, but not grace to put their knowledge in practice: they know God, but will not doe the will of God. They haue the knowledge of God in their heads, but not in their hearts. For certaine it is, if men had the true knowledge of God, aswell in their hearts and mindes, as in their heads and tongues; they would not, they durst not be to their brethren, as Wolues, and Lyons, and Beares; the knowledge of the Lord would make them more peaceable, more quiet, and patient.

2 Eternall life commeth therby.

Secondly, the true knowledge of God brings eternall life: so saith our Sauiour, o *This is life eternall, to know thee the onely true God.*

o *Ioh.* 17.3.

3 The want of the knowledge of God, is hurtfull and dangerous: for it causeth,

The third thing concerning the knowledge of God, is, the hurt and danger that comes through the want thereof. As the knowledge of God is necessary and profitable, so the want therof is hurtfull and dangerous.

1 Mourning and desolation.

First, because the want of the knowledge of God causeth mourning and languishing, desolation and destruction: as the Lord sheweth in *Hosea*, complaining that there was p *no knowledge of God in the land*, he saith, *therefore shall the land mourne*, &c. Againe he saith, q *My people are destroyed for lack of knowledge.*

p *Hos.* 4.1,3.
q *Verse* 6.

2 A reprobte minde.

Secondly, where the knowledge of God is not, men are giuen ouer to a reprobate minde, to doe things that are not conuenient. This S. *Paul* sheweth, speaking of the *Gentils*; r *Euen as they did not like to retaine God in their knowlede,*

r *Rom.* 1. 28, 29.

knowledge, God gaue them ouer to a reprobate minde, to doe those things which are not conuenient: being filled with all vnrighteousnesse, fornication, wickednesse, couetousnesse, maliciousnesse, full of enuy, &c.

Thirdly, to them that know not God, there remaines nothing but iudgement, punishment, and euerlasting destruction; as saith the Apostle, [f] *The Lord Iesus shall be reuealed from Heauen, with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospell of our Lord Iesus Christ, who shall be punished with euerlasting destruction from the presence of the Lord, and from the glory of his power.*

3 Punishment.

[f] 2 *Thess.* 1. 7, 8, 9.

The fourth thing concerning the knowledge of God, is the meanes whereby wee may come to the true knowledge of God.

4 Meanes whereby we may come to the right knowledge of the true God.

That there is a God, may be knowen (as hath beene already shewed) by the light of Nature, and by the book of the Creatures: and that there is one true God, is manifest by the Scriptures: the Word of God reuealeth the Vnity of the God-head, and the Trinity of Persons; but to the attaining to the right knowledge of the one only true God, by a particular knowledge, to know him to be God vnto vs, to acknowledge the one onely true God, to bee *our Lord*, and *our God*, (as hath beene formely more fully declared) there is required more then the light of Nature, more then the booke of the Creatures: and more then bare knowledge of the Scriptures: for this particular knowledge of God, is attained vnto, partly by the Word of God, and partly by the Spirit of God: the one being an outward, the other an inward meanes, to teach vs the true knowledge of God.

Two.

The true knowledge of God, then is attained vnto,

1 By the Scriptures.

First, by the Scriptures: and that both by the Law, and the Gospell.

For, [t] *By the Law*, as one saith, *wee come to the knowledge of our sinnes, and of our misery: by the Gospell, we come to the knowledge of the grace and mercy of God shewed vs in*

[t] *Per Legem cognitio peccati nostri, per Euangelium cognitio gratiæ Dei. Zanch. de Nat. Dei. lib. 3. cap. 3.*

Christ Iesus. According to that saying of S *Iohn*, u *The Law was giuen by Moses, but grace and truth came by Iesus Christ.* And to the end, that wee may come to the true knowledge of God, by the Scriptures, there are foure things necessarily required at our hands.

u *Ioh.*1.17.

And that by,

1 Reading the Scriptures.

First, that we diligently read the Scriptures: concerning which, our Sauiour *Christ* hath sayd, x *Search the Scriptures, for in them ye thinke ye haue eternall life, and they are they which testifie of mee.* This was the practise of those noble *Bereans*, who hauing heard *Paul* preach vnto them *Iesus*, y *searched the Scriptures daily, whether those things were so.*

x *Ioh.*5.39.

y *Acts* 17.11.

2 Hearing the Word of God.

Secondly, that wee carefully and attentiuely heare the word of God preached. For * *Faith*, as saith the Apostle, *commeth by hearing, and hearing, by the Word of God.* Our Sauiour saith, z *I haue giuen vnto them the words which thou gauest mee, and they haue receiued them, and haue knowne surely, that I came out from thee, and they haue beleeued that thou didst send me.* In which words, he sheweth three things; first, he gaue them his Word: secondly, they receiued it: and thirdly, by the Word of God, they knew God, and *Iesus Christ* whom hee had sent.

* *Rom.*10.17.

z *Ioh.*17.8.

3 Meditating vpon the Word.

Thirdly, that wee seriously meditate vpon the Word of God, which we haue read, or heard: *Dauid* saith, a *I haue more vnderstanding then all my teachers: for thy testimonies are my meditation.* By meditating vpon the Word of God, he got vnderstanding, and attained to the true knowledge of God.

a *Psal.* 119.99

4 Praying for a blessing vpon these meanes.

Fourthly, that we ioyne vnto all these, deuout prayer: craving the blessing of God, in reading and hearing the Word, and meditating vpon the same. Thus the knowledge of God is attained vnto by the Scriptures.

2 By the Spirit of God.

Secondly, the true knowledge of God is attained vnto, through the gracious working of the Spirit of God in our hearts; for God must first put it into our hearts, to know him, before wee can know him. As the Lord

speakes

speakes by *Ieremy* the Prophet,[b] *I will giue them an heart to know me, that I am the Lord.* Againe, hee saith, [c] *I will put my Law in their inward parts, and write it in their hearts.* Our Sauiour *Christ* saith, [d] *It is written in the Prophets, and they shall bee all taught of God.* This is called [e] *knowledge by grace, or gracious knowledge*; because it is wrought in our hearts, by the Spirit of God, the Worker of grace, as the Apostle also saith, [f] *We speake the wisdome of God in a mystery, euen the hidden wisdome, which God ordained before the world, vnto our glory. Which none of the Princes of this world knew, &c. But as it is written, Eye hath not seen, nor eare heard, neither haue entred into the heart of man the things, which God hath prepared for them that loue him. But God hath reuealed them vnto vs by his Spirit.*

b *Ier.*24.7.

c *Ier.*31.33.

d *Ioh.*6.45.

e *Cognitio per gratiam. Tho.* 1. *q.* 12. *ar.* 14.

f 1 *Cor.*2.7,8, 9,10.

This of the particular knowledge of God.

Now the consideration of the great necessity of the knowledge of God, and the benefit thereof, with the danger of the want thereof, and the means of obtaining it, serues for reprehension: and it reproues,

Vse.

1

First, those who content themselues with the generall knowledge of God; that there is a God, that there is one God, that God made all things, that God is to bee worshipped, &c. but are not carefull to come to a particular knowledge of God: to know God to be their God, and so to know God, as to beleeue in him, to feare him, and to loue him, to trust in him, and to depend vpon him. But if we would be saued, and come to euerlasting life, we must labour to attaine to a particular knowledge of God; for the bare generall knowledge of God will not saue vs; for euen wicked men, Reprobates, yea, Deuels, haue a generall knowledge of God; they know that there is a God, yea, they know there is one God, as witnesseth S. *Iames*, [g] *Thou beleeuest that there is one God, thou doest well: the Deuils also beleeue and tremble.*

Against those that content themselues with a generall knowledge of God.

g *Iam.*2.19.

2

Against the Romists, who will not suffer the people to read the Scriptures in a language which they vnderstand.

Secondly, seeing that the meanes of attaining to the true knowledge of God, is (as hath beene shewed) by the Scriptures, by reading, and hearing the Word of

God, and meditating thereon; this reproues the Romish Church, which will not suffer the Lay-people to haue the Scriptures in a knowne tongue, nor to read them in a language which they vnderstand, but locke vp the Scriptures from them in a strange language; and so will not suffer the simple people to come to the knowledge of the truth; contrary to the word of *Christ*,[h] *Search the Scriptures*: contrary to the practice of those noble *Bereans*, who[i] *searched the Stripture*: and contrary to the doctrine of the Fathers of the Church in former times: for *Chrysostome* exhorteth the people to[k] *prouide them Bibles, or the New Testament*; and exhorteth Parents to teach their children to *sing Psalmes*.

h *Ioh.5.39.*

i *Acts 17.11.*

k *Comparate vobis Biblia, &c. Chrysost. in Col. 3. Hom.9.*

Heere then consider, what great wrong, and manifest iniury the Romish Preists doe to the poore people: for in keeping the Scriptures from them, they take from them both their light, and their weapons. Their light; *Dauid* saith,[l] *Thy word is a lampe vnto my feet, and a light vnto my path.* The Word of God, is to a man, for the direction of his life, as a lampe, as a torch, as a light shining before him in a darke night, to direct and guide his feet in the way wherein he is to walke. Now, to depriue the people of the Scriptures in their vulgar tongue, is to take away their lampe, to put out their candle, to depriue them of the light, and to cause them walke in darknesse; so the blind lead the blinde, and both fall into the ditch. This is also to depriue the people of their spirituall armour, wherwith they should defend themselues, against the assaults of the Deuill. The Word of God is part of that armour of God appointed for a Christian-souldier, it is his sword: so the Apostles cals it,[m] *Take the helmet of saluation, & the sword of the Spirit, which is the Word of God.* With this sword of the Spirit, *Christ* our Sauiour fought against the Deuill, and ouercame him; for when the Deuill tempted *Christ*, hee answered,[n] *It is written:* the Word of God was the weapons wherwith he fought; by the Sword of the Spirit, which is the Word of God,

l *Psal.119.105.*

m *Eph.6.17.*

n *Matth.4.4.*

Christ

Christ draue away the Deuill: and this sword of the Spirit, the Word of God, is appointed for euery Christian to take vnto himselfe, to defend himselfe against his spirituall aduersaries, yea, against that great aduersary of our soules, the Deuill; and therefore, whereas the Church of Rome will not suffer the Lay-people to read the Scriptures in a language which they vnderstand, they send them to fight against the Deuill, that strong aduersary, and take their weapons from them, and so lay them open to the assaults of the Deuill.

3 Against those who wilfully liue in ignorance.

Thirdly, seeing that the knowledge of God, is (as hath beene shewed) so necessary, so profitable, and the want thereof so hurtfull and dangerous; and that there are also meanes to come to the knowledge of God: this reprooues those, who, notwithstanding these things, yet still liue in ignorance, and doe not labour to come to the knowledge of the truth, that they may bee saued: though the light shine, they walke still in darknesse, and though meanes of saluation be offered, yet they refuse, or at least, neglect the meanes; inasmuch as they doe not diligently read the Scripture, nor attentiuely heare the word of God preached, neither by meditation ponder it in their hearts; inasmuch as they doe not suffer it to take rooting in their hearts, but suffer it to slip out of their mindes, and doe not pray vnto God for a blessing vpon their hearing and reading of the Word of God. For certainely, there is no man (hauing reason and capacity to vnderstand) but vsing these good means, might attaine to the knowledge of God. If a man that is as yet ignorant of the true knowledge of God, would diligently apply himselfe to the reading of the Scriptures, and to the hearing of the Word read and preached; when he hath heard the Word of God, if he would lay it vp in his heart, and meditate thereon; and lastly, if he would earnestly pray vnto God, for the obtaining of the Spirit of God, to inlighten his vnderstanding with true sauing knowledge, and that God, by his holy Spi-

rit,

rit would sanctifie his heart, sanctifie his vnderstanding and memorie: if he would, when he reades the Scriptures, pray that God would [o] *inlighten the eyes of his vnderstanding*, and [p] *open his eyes, that he might behold wondrous things out of the law*; When he heareth the word, pray, that God by his holy Spirit, would open his heart, as he did [q] *Lydia's*, that he might attend to the things which are spoken of the Preacher; and when he hath either heard, or read the Scriptures, pray, that he might (with the Mother of Christ) [r] *keepe all those sayings in his heart*: by these holy, and sanctified means, a man might attaine to so much knowledge as would be sufficient for the sauing of his soule: by these meanes, he might be able to giue an account of his Faith, and to render a [s] *reason of the hope that is in him*. In a word, by these meanes, a man may [t] *come vnto the knowledge of the truth*, that he may be *saued*.

o *Ephe.* 1. 18.
p *Psal.* 119. 18.
q *Act.* 16. 14.
r *Luke* 2. 51.
s 1. *Pet.* 3. 15.
t 1. *Tim.* 2. 4.

CHAP. X.

Of the knowledge of Iesus Christ, Generall and particular; How necessary the true knowledge of Iesus Christ is: against those which denie Iesus Christ; by Infidelity, Heresie, and Apostasie.

2 In the right knowledge of the mysterie of the Incarnation of Christ.

HItherto of the first thing, wherein true Faith consisteth; the knowledge of God.

Secondly, true, sauing Faith consisteth in the right knowledge of the mysterie of the Incarnation of Christ: of this, our Sauiour Christ himselfe saith, [a] *this is life eternall, to know thee the onely true God, and Iesus Christ whom thou hast sent*. Againe, he saith to his Disciples, [b] *ye beleeue in God, beleeue also in me*.

a *Ioh.* 17. 3.
b *Ioh.* 14. 3.

In the knowledge of Iesus Christ, I consider two things.

1

First,

First, the sorts and kinds of it:
Secondly, the necessitie of it.
For the first:
The knowledge of Iesus Christ is two-fold:
The one, corporall and externall.
The other, spirituall and internall.

Wherein, two things.
1
The kinds of it.
Two-fold knowledge of Christ.
1
Externall and visible knowledge of Christ.

The corporall, and externall knowledge of Christ, was, the visible seeing and knowing of Christ, when he was vpon the earth, when he went about doing good, and preaching the *Gospell* of the kingdome. Which outward seeing and knowing of *Christ*, of it selfe alone, was not sufficient to saluation, without the spirituall seeing and knowing of Christ by Faith. The Rulers among the *Iewes*, and elders of the People, the Scribes and Pharisies saw Christ in his humane shape, and knew him by his outward appearance, they had his bodily presence amongst them, yet few of the Pharisies and Rulers beleeued on him, as appeareth by the words of the Pharisies to the Officers of the chiefe Priests, [c] *haue any of the Rulers, or Pharisies beleeued on him?* such was the corporall, externall, and visible knowledge of Christ.

c *Ioh.* 7. 48.

The spirituall and inward knowledge of Christ, is, to see and know him after a spirituall manner, to see him by Faith, to see him, and know him with the eye of the vnderstanding. Which spirituall knowledge of Christ, is also two-fold.

2
Internall and spirituall knowledge of *Christ*.
Two-fold.

} Generall, and
} Particular.

The generall knowledge of Christ, is, to acknowledge that the second person in Trinitie, is the Sonne of God, and that the Sonne of God, became the sonne of man; to acknowledge according to the Scriptures, that the [d] *word was made flesh, and dwelt among vs.* That [e] *when the fulnesse of time was come, God sent forth his Sonne made of a woman.* To acknowledge that [f] *Iesus Christ is come in the flesh.* That he was conceiued by the holy Ghost, borne of the virgin *Marie*, that he suffered death, that he rose againe

1
Generall.

d *Ioh.* 1. 14.
e *Gal.* 4. 4.
f 1. *Joh.* 4. 2.

againe, &c. Further, to acknowledge his two Natures, his Godhead, and Manhood, that he is true God, and perfect man: to acknowledge his offices, that he is CHRIST, that is, anointed to be a King, a Priest, and a Prophet; in a word, to acknowledge that Iesus Christ is the Sauiour of the world, and the Redeemer of mankind; all which, is but a generall knowledge of Christ.

2 Particular.

Beside this, there is a particular knowledge of Christ, by which, we doe assuredly beleeue, and certainly know, that Iesus Christ is sent of his Father, not onely to be the Sauiour of the world, and of all that beleeue in him, but that he is a Sauiour to *Vs*, that he is the g *propitiation for our sinnes*. That he was h *deliuered for our offences, and raised againe for our iustification.*

g 1. *Ioh.* 4. 10.
h *Rom.* 4. 25.

That he hath i *loued vs, and washed vs from our sinnes, in his owne blood.* By this particular knowledge, we acknowledge, that there is k *no saluation in any other*; and *that there is no other Name vnder heauen giuen among men, whereby we must be saued.* Yea, hereby we so know *Christ*, as that euery true beleeuer doth assuredly beleeue, that Christ is a Sauiour to him, and may say in his owne behalfe, for himselfe, as *Paul* said for himselfe, l *The Sonne of God loued me, and gaue himselfe for me.* This is the right knowledge of *Iesus Christ*: this is that sauing knowledge that brings life eternall.

i *Reu.* 1. 5.
k *Act.* 4. 12.
l *Gal.* 2. 20.

Now for the necessitie thereof.

2 The necessitie of the knowledge of Iesus Christ.

The knowledge of *Iesus Christ* is so necessarie, that

1 He that wanteth the knowledge of *Christ* is ignorant.

First, whosoeuer wants the true knowledge of Iesus Christ, he is ignorant, and knowes nothing that is profitable for his soule, although he haue the knowledge of all arts and tongues; and whosoeuer hath the true knowledge of *Iesus Christ*, is happie and blessed; he knowes sufficient to make him euerlastingly blessed, though he be vnskilfull in Languages, and haue but small knowledge in humane learning.

When the Rulers of the people, and the Elders, had called before them *Peter* and *Iohn*, the Apostles of *Christ* and

and [m] *saw the boldnesse of Peter and Iohn, and perceiued that they were vnlearned and ignorant men, they marueiled, and they tooke knowledge of them that they had beene with Iesus.* *Peter* and *Iohn* were not brought vp in learning; yet because they had beene with *Iesus*, and had knowne *Iesus Christ*, they had better knowledge, and more true learning, then all the Scribes and Doctours of the Iewes; so that they were able to reason and dispute with them, and ouercome them, through the knowledge of Iesus Christ. S. *Paul* saith to the *Corinthians*, [n] *I determined not to know any thing among you, saue Iesus Christ, and him crucified.* Certainly *Paul* was learned; for he was [o] *brought vp at the feete of Gamaliel, and taught according to the perfect manner of the Law of the Fathers.* He [p] *was not a whit behind the chiefest Apostles: neither was he rude in knowledge*: Yet notwithstanding, when he comes to preach the Gospell, he doth not seeke his own prayse, and commendation, by affected eloquence, and ostentation of humane learning, but so preacheth Christ Iesus, as though he knew no other learning, but Iesus Christ and him crucified.

m *Acts* 4. 13.

n 1. *Cor.* 2. 2.

o *Act.* 22. 3.

p 2. *Cor.* 11. 5. 6.

Secondly, In regard of the excellent knowledge of Iesus Christ, all things else whatsoeuer, are to be esteemed base and contemptible. So saith St *Paul*, [q] *What things were gaine to me, those I counted losse for Christ. Yea doubtlesse, and I count all things but losse, for the excellencie of the knowledge of Christ Iesus my Lord; for whom I haue suffered the losse of all things, and doe count them but dung, that I may winne Christ.*

2 In regard hereof, all things else are base and contemptible.

q *Phil.* 3. 7. 8.

Thirdly, without the knowledge of Iesus Christ, we cannot be saued. Our Sauiour saith, [r] *I am the good Shepheard, and know my sheepe, and am knowne of mine.* Againe, he saith, [s] *my sheepe heare my voice, and I know them, and they follow me, and I giue vnto them eternall life, and they shall neuer perish.* So that the elect of God, the true beleeuers, which are marked & knowne for the true sheepe of Christ, doe know Christ, they know his voice, and heare

3 Without it we cannot be saued.

r *Ioh.* 10. 14.

s *Ver.* 27. 28.

heare his voyce, and obey his Word, yea, they so know him, as to follow him. And to them that so know *Iesus Christ*, he giueth life eternall, and they shall neuer perish.

Vse. Against those that deny Christ.

The consideration of this knowledge of *Iesus Christ*, both generall and particular, together with the necessity thereof, serues to reproue those who deny *Iesus Christ*.

Quest.

But is there any so wicked and blasphemous, to deny *Iesus Christ*?

Answ.

Yea, S. *Iohn* saith, [t] *Who is a lier, but he that denieth that Iesus is the Christ?* And *Iude* saith, [u] *There are certaine men crept in vnawares, who were before of old ordained to this condition, vngodly men, turning the grace of our God into lasciuiousnesse, and denying the onely Lord God, and our Lord Iesus Christ.*

t 1 *Ioh.* 2. 22.
u *Iude* 4.

Christ is denied three manner of wayes.

And *Christ* is denied three wayes:

By { Infidelity, Heresie, and Apostasie.

1 By Infidelity.

First, *Iesus Christ* is denied by Infidelity. Infidels, Pagans, Heathen men doe not know God, nor acknowledge *Iesus Christ*. The Turks vtterly deny *Iesus Christ*: yea, despise *Christ*, so that they persecute *Christians* that professe the name of *Christ*. And therfore their religion is a false religion, and the worshipping of God, a false worship; because they worship God out of *Christ*: for S. *Iohn* saith, [x] *Whosoeuer denieth the Sonne, the same hath not the Father.* The Iewes also, to this day, deny *Iesus Christ*. For although it be true, that they expect the *Messias*, and looke for *Christ* to come, yet they deny that *Iesus Christ* which was borne of the Virgin *Mary*, and suffered vnder *Pontius Pilate*, is the *Messias*: this they constantly deny. And to deny this, is to deny *Iesus Christ*. As S. *Iohn* also saith, [y] *Who is a lier, but hee that denyeth that Iesus is Christ?* Againe, S. *Iohn* saith, [z] *Euery spirit that confesseth that Iesus Christ is come in the flesh, is of God. And euery spirit that confesseth not that Iesus Christ is come in the flesh, is not of God.*

x 1 *Ioh.* 2. 23.

y 1 *Ioh.* 2. 22.
z 1 *Ioh.* 4. 2, 3.

Thus

Thus Infidels, Turkes, and Iewes, deny *Iesus Christ*.

Secondly, *Iesus Christ* is denied by heresie. Heretikes deny *Iesus Christ*, by erring from the truth; some, denying the natures, and some, the offices of *Christ*.

2 By Heresie.

First, concerning the natures of *Christ*.

1 Denying the natures of Christ: his God-head and Man hood.

The Person of *Christ*, is *one*: in which there are two natures: the God-head, and Man-hood of *Christ*: whereby, *Christ* is *God and Man*, true God, and perfect man: as he is the Sonne of God, he is true God; equall to the Father: for S. *Iohn* saith, [a] *In the beginning was the Word, and the Word was with God, and the Word was God.* And as he is the sonne of man, he is true man: for as the Apostle saith, [b] *Hee tooke not on him the nature of Angels; but he tooke on him the seede of Abraham.* And these two natures of *Christ*, the God-head and Man-hood, make but *one Person, CHRIST, God and Man.* And these two natures are not turned one into another, neither are they separated and diuided one from another, nor confounded one with another; but these two natures are vnited together, by an Hypostaticall Vnion: Which [c] *Vnion is personall, but it is not a vnion of persons: and it is a vnion of the natures of Christ, but yet is it no naturall vnion, but altogether supernaturall.* And notwithstanding that these two natures of *Christ* be vnited together, yet are they distinguished: there remaine in one Person, *Christ*, two distinct natures, the God-head, and Man-hood: so that the God-head of *Christ* hath all the essentiall properties belonging to the diuine nature; and the Man-hood of *Christ* retaineth all the naturall properties, which are properly belonging to the humane nature. But contrary to this receiued truth, concerning the natures of *Christ*; certaine Heretikes haue risen, who haue denied, some the God-head of *Christ*, as [d] *Arrius*, who denied that the Sonne of God was of the same substance with the Father: who was condemned by the first [e] *Nicene* Councell; where it was concluded and decreed, that *Christ* the Sonne of God was [f] *of the same substance with the*

a *Ioh.* 1. 1.

b *Heb.* 2. 16.

c *Vnio est personalis, non personarum: & naturarum est vnio, non naturalis, sed omninò supernaturalis. Pola. Synt. t. 2. l. 6. c. 16.*

d *Ruffin. lib. 1. c. cap. 1.*

e *Concil. Nican. 1.*

f ὁμοούσιον. *Ruff. lib. 1 cap. 5.*

the Father, equall to the Father touching his God-head. Some Heretikes haue denied the true Man-hood of Christ: g Apollinarius held that Christ did not take a true body of the Virgin Mary his mother, but that hee had it from eternity. h Nestorius diuided the natures of Christ, the God-head from the man-hood; who was condemned by the i Ephesine Councell. And Eutyches, another Heretike, confounded the natures of Christ: affirming that Christ, after the assumption of the humane nature, had no more two natures, but one: who was condemned by the k Chalcedon Councell.

g Sozom. lib. 6. cap. 27.

h Euagr. l. 1. c. 2.

i Concil. Ephesin.

k Concil. Chalced.

Now these Heretikes, and all that hold of their part, in that they deny either the God-head, or the Man-hood of Christ; in that they either diuide, or confound the natures of Christ; they erre from the true faith of Iesus Christ: they doe not beleeue aright, concerning the incarnation of our Lord Iesus Christ.

And, in that they deny the God-head, or Man-hood of Christ, in that they diuide, or confound his natures, they deny Iesus Christ.

2 Denying the offices of Christ.

And as Heretikes haue erred from the truth, touching the natures of Christ; so also some haue erred from the truth, concerning the offices of Christ.

The offices of Christ are three: for he is CHRIST, that is, anoynted a King, a Priest, and a Prophet to his Church.

The errours concerning the offices of Christ, are in the Romish Church: true it is; the Romists, in words, confesse Christ to bee a King, a Priest, and a Prophet; yet, in deede and in truth, by their doctrine and practice, they deny his offices: for confirmation heereof:

Of 1 A King.

First, concerning the regall or kingly office of Christ: we hold, that Christ is a King, and therefore hath absolute rule and power ouer his Church; hee rules in the hearts and consciences of men, by the scepter of his Word, and by his holy Spirit: hee onely hath power to make lawes, to binde the conscience: but contrary to this,

this, the Church of Rome holds that the Pope hath power to make lawes, to binde the consciences of men, and that in things pertaining to [1] *Faith and Christian life.*

Secondly, for the Priesthood of *Christ*; they confesse *Christ*, as we doe, to be a Priest for euer after the order of *Melchisedech*: but yet oppugne the Priest-hood of *Christ*, specially in three things.

1 *Bellarm. de Pontif. lib. 4.*

2 A Priest.

First, by offering in the Masse, an[m] *vnbloody sacrifice for sinne*; and this is done often; whereas the Apostle saith, [n] *Christ* was but *once offered to beare the sinnes of many.* Againe he saith, [o] *Wee are sanctified, through the offering of the body of Iesus Christ once for all.* And againe, [p] *by one offering he hath perfected for euer them that are sanctified.*

1

m *Bellar. de sa-Miss. lib. 5.*
n *Heb. 9. 28.*
o *Heb. 10. 10.*
p *Verse 14.*

2

Secondly, by humane satisfaction; this was a part of *Christs* Priestly office, to satisfie for our sinnes: Now the Romish Church teacheth, that notwithstanding *Christ* hath suffered and [q] *satisfied* for vs, to saue vs from *eternall punishment*, yet we our selues must *satisfie* for our sins, by our good workes, *by fasting and almes deedes, &c. for our temporall punishment.* This is also against the truth of Gods Word; for we hold according to the Scriptures, that *Iesus Christ, alone*, and *once*, and that *perfectly*, hath satisfied the Iustice of God, both for our sinnes, and for the punishment due to our sinnes. As S. *Iohn* saith, [r] *The blood of Iesus Christ his Sonne, cleanseth vs from all sinne.* And the Lord hath made a promise, that [s] *if the wicked will turne from all his sinnes that he hath committed, they shall not be mentioned vnto him.*

q *Bellar. de satisfact. lib. 4.*

r 1 *Iob. 1. 7.*

s *Ezek. 18. 21. 22.*

Thirdly, by making Saints their Intercessours. It belongs vnto *Christs* office, to make intercession for vs. So the Scripture witnesseth; S. *Paul* saith, [t] *Christ died, yea rather, is risen againe, who is euen at the right hand of God, who also maketh* Intercession *for vs.* But the Church of Rome appointeth other intercessours besides *Christ*: they flee to the mediation of Saints, and pray to *Saints*, that they would make request for them; whereas *Christ* is our alone Mediatour, as the Apostle saith, [u] *There is one*

3

t *Rom. 8. 34.*

u 1 *Tim. 2. 5.*

one God, and one Mediator betweene God and men, the Man Christ Iesus.

3 A Prophet.

Thirdly, concerning the Propheticall office of *Christ*; as he is a Prophet, hee is the Instructor and Teacher of his Church, by his Spirit, and written Word: for his Word is his will; and his Word ought to be our Rule, in matters both of faith and godly life: but the Church of Rome, besides the Scriptures, and Word of God, brings in a heape of humane Traditions, which their Doctors and Teachers, will haue to be receiued as [x] *simply necessary*: holding that all things needefull to faith, and a Christian life, are not contained in the Scriptures, but that wee must seeke many things from Traditions: whereas we hold, that whatsoeuer is necessary to saluation, to faith, and a godly life, is contained in the Scriptures, euen in the written Word of God, either expresly, or so, as may rightly be collected and gathered from the Scriptures. According to that saying of S. *Paul* to *Timothy*, [y] *All Scripture is giuen by inspiration of God, and is profitable for doctrine, for reproofe, for correction, for instruction in righteousnes, that the man of God may be perfect, throughly furnished vnto all good workes.* Wherefore, if we will hold the truth, concerning *Christ*, and his Offices, wee must hold, and acknowledge him to be a King, a Priest, and a Prophet to his Church, and that not in word onely, but also in deede and in Truth.

x *Traditiones simpliciter necessariæ sunt. Bellar. de Tradit.*

y 2 *Tim.* 3. 16, 17.

3 By Apostasie. Two-fold.

Thirdly, *Iesus Christ* is denied by Apostasie: when men fall away from the truth, which they haue knowne and professed. And this is two-fold:

{Particular, and
{Vniuersall.

1 Particular falling away. Two-fold.

The particular back-sliding, and falling away, is two-fold.

1 By falling into some great and grieuous sin.

The *one* is, when a Christian, hauing turned from his former euill course of life, and framed himselfe to liue a godly life, and now making a profession of religion, doth fall into some great and grieuous sinne, whereby he

he doth not onely sinne against God, but doth also offend the people of God, and giues occasion to others to speake euill of the way of the Lord. An example hereof, is in *Dauid* committing adulterie with *Bathsheba*, to whom the Prophet *Nathan*, rebuking him, saith not onely thus, [z] *Thou art the man:* thou art he that hast done this wickednesse, and hast sinned against God; but he saith also, [a] *by this deed, thou hast giuen great occasion to the enemies of the Lord to blaspheme.* This is an euill falling away, but yet this fall is recouerable; for *Dauid* seriously repented, and was receiued to fauour: [b] *Dauid said vnto Nathan, I haue sinned against the Lord.* And *Nathan said vnto Dauid, the Lord hath also put away thy sinne, thou shalt not die.*

z 2. *Sam.* 12. 7.

a *Vers.* 14.

b *Vers.* 13.

The other kind of particular backsliding, and falling away, is a falling away from the profession of Christ: and that either through

{ Infirmitie, or
{ Securitie.

2
By falling from the profession of Christ, and that two waies

First, through Infirmitie; so *Peter*, who had made a profession of Christ, & had also boasted what he would doe, and suffer for Christ, [c] *though all men shall be offended because of thee, yet will I neuer be offended.* And againe he saith, *though I should die with thee, yet will I not denie thee;* notwithstanding all this, fainted, and [d] *denied Christ* three times.

1
Through infirmitie.

c *Mat.* 26. 33. 35.

d *Ver.* 70. 72. 74

Secondly, through Securitie: falling away from a mans former zeale, and sinceritie of his profession: an example hereof, we haue in the Angell of the Church of *Ephesus*, to whom Christ saith, [e] *I haue somewhat against thee, because thou hast left thy first loue.* But both these fals are recouerable; for of *Peter* it is said, [f] *he went out, and wept bitterly.* And to the Angell of the Church of *Ephesus*, Christ saith, [g] *remember from whence thou art fallen;* and exhorteth him to *repent*, and to doe *the first workes.*

2
Through securitie.

e *Reu.* 2. 4.

g *Mat.* 26. 75.

g *Reu.* 2. 5.

This of the particular Apostasie, and falling away:

which is onely a backsliding, and falling away in part, and that for a time.

2 Vniuersall falling away. Two-fold.

There is also an vniuersall falling away: and that is also two-fold.

1 From a mans former righteousnesse and holinesse, to prophanenesse and wickednesse.

The first, is an vniuersall falling away from a mans former righteousnesse, from his holinesse of life, and godly conuersation: when any one fals from vertue, to vice: and from a godly conuersation, to profanenesse, and notorious wickednesse; this is a kinde of denying Christ: yea, this is, of the seruant of Iesus Christ, to become the seruant of the Deuill: euen as a seruant which refuseth to serue his owne Lord and Maister, but fals to his maisters aduersarie, and serues him, may be said to haue denied his maister, so they, who (for a time) haue made shew of seruing their Lord & Maister Iesus Christ, and afterwards fall away from the seruice of Christ, and serue the flesh, the world, and the Deuill, may rightly be said, to haue denied Iesus Christ: of such St *Peter* speaks, shewing the dangerous state of those that so fall away: [h] *If after they haue escaped the pollutions of the world, through the knowledge of the Lord and Sauiour Iesus Christ, they are againe intangled therein, and ouercome, the latter end is worse with them then the beginning. For it had beene better for them not to haue knowne the way of righteousnesse, then after they haue knowne it, to turne from the holy Commaundement deliuered vnto them. But it is happened vnto them according vnto the true prouerbe: the dog is turned to his owne vomit againe, and the Sow that was washed to her wallowing in the mire.* This is a very dangerous falling away: but yet heare, and consider of a more dangerous backsliding, and a more fearfull falling away.

h 2. *Pet.* 2. 20. 21. 22.

2 By sinning against the holy Ghost. What it is to sinne against the holy Ghost

The second vniuersall falling away, is, when a man, hauing beene inlighted by the holy-Ghost, with the knowledge of God, and his Sonne Iesus Christ, and hauing made a profession of Christ, doth afterwards, deny the truth, against his owne knowledge, and conscience, doth maliciously oppose himselfe against the knowne truth,

truth, and euen persecute those that professe the truth.

This is properly called the sinne against the holy Ghost: not, because sinne can be so committed against the holy Ghost, but it is also against the Father, and the Sonne: and when the holy Ghost is offended, the Father is offended, and the Sonne is offended: for the Godhead is one. But it is called the sinne against the holy Ghost, because this sinne is committed against the proper and immediate working of the holy Ghost: which is, to inlighten the minds and vnderstandings of men, with the true knowledge of God, and his Sonne Iesus Christ. Now, when the holy Ghost hath inlightned any one, with the true knowledge of Iesus Christ, and afterwards he so fall away from the truth, that he deny Iesus Christ, and malicously persecute the knowne truth; this, is to sinne against God, and against Iesus Christ, but properly and after a speciall manner, it is, to sinne against the holy Ghost: inasmuch as he sinneth against the immediate inlightning of the holy Ghost.

Sinne against the holy Ghost why so called.

Of this sinne against the holy Ghost, with the fearfull state of those which fall into this sinne, the Scripture euidently speakes: the Apostle to the *Hebrewes* saith, [i] *It is impossible for those who were once inlightned, and haue tasted of the heauenly gift, and were made partakers of the holy Ghost, and haue tasted the good word of God, and the powers of the world to come; if they shall fall away, to renue them againe vnto repentance: seeing they crucifie to themselues the Sonne of God afresh, and put him to an open shame.* Againe, he saith, [k] *If we sinne wilfully, after that we haue receiued the knowledge of the truth, there remaineth no more sacrifice for sinnes. But a certaine fearfull looking for of iudgement, and fierie indignation, which shall deuoure the aduersaries. He that despised Moses law, died without mercie, vnder two or three witnesses. Of how much sorer punishment suppose ye, shall he be thought worthy, who hath troden vnder-foote the Sonne of God, and hath counted the bloud of the couenant wherewith he was sanctified, an vnholy thing, and hath done*

[i] Heb. 6. 4. 5. 6.

[k] Heb. 10. 26. 27. 28. 29.

despite vnto the Spirit of Grace? From which words of the Apostle, two things may be gathered,

Two things herein to be considered.

The one, is the nature and quality of the sinne against the holy Ghost:

The other, is the punishment due to the same.

1 The nature & qualitie of the sinne against the holy Ghost shewed in sixe things.

First, the nature and qualitie of this sinne, is set forth by sixe things.

They that sinne against the holy Ghost, are

1 First, inlightned with the knowledge of the truth.
2 Secondly, they haue a taste of the heauenly gift.
3 Thirdly, they are made partakers of the holy Ghost.
4 Fourthly, they haue had a taste of the good word of God.
5 Fiftly, they haue had a taste of the powers of the world to come.
6 Sixtly, after all this, they so fall away, that they crucifie the Sonne of God afresh, they trample, and tread vnder foote the bloud of the Couenant, and count it an vnholy thing, and doe despite vnto the Spirit of Grace. Heer's the Sinne.

2 The punishment of them that sinne against the holy Ghost.

The second thing, is the punishment which vsually befals those that sinne against the holy Ghost: and that's three-fold.

1 Finall impenitencie. l *Heb.* 6. 4. 5. 6.

The first, is finall impenitencie: they that sinne against the holy Ghost, are stricken with a marueilous hardnes of heart, so that they cannot repent, they are past repentance: wherefore the Apostle saith, [l] *it is impossible for those who were once inlightned, &c: if they shall fall away, to renew them againe vnto repentance.*

2 Neuer forgiuen. m *Mat.* 12. 31. 32.

The second, is, neuer to be forgiuen: they that sinne against the holy Ghost, can haue no remission, no forgiuenesse of sinnes, they can haue no mercie shewed them: [m] *All manner of sinne and blasphemie shall be forgiuen vnto men*: saith our Sauiour, but *the blasphemy against the holy Ghost shall not be forgiuen vnto men. And whosoeuer speaketh a word against the Sonne of man, it shall be forgiuen him: but whosoeuer speaketh against the holy Ghost, it shall*

not

not be forgiuen him, nether in this world, nor in the world to come. And in St *Marke* its said, [n] *he that shall blaspheme against the holy Ghost, hath neuer forgiuenesse.* This second punishment followeth vpon the first: one is the cause of the other; they that sinne against the holy Ghost, shall neuer haue forgiuenesse, because they haue not grace to repent: true it is; the mercie of God is great, aboue all our transgressions, and God denieth mercie to no sinner that doth truly repent: and therefore, if a sinner, whosoeuer, or whatsoeuer he be, haue grace to repent him truly of his sinnes, to beleeue the remission of his sinnes, and to call and cry to God for mercy, he may haue mercie: but he that sinneth against the holy Ghost, his heart is so hardned that he cannot repent, but dies without repentance, and therefore cuts himselfe off from mercie, and forgiuenesse; and so is the cause of his own damnation.

n *Mar.* 3.29.

3 A fearfull end.

The third, is a miserable, and fearfull end. They that sinne against the holy Ghost, vsually die a fearfull and shamefull death. We haue two memorable examples hereof: the one is of *Iudas Iscariot*, one of the twelue: who was inlightned with the knowledge of *Iesus Christ*, he was the Disciple of *Christ*, he preached *Christ*, and wrought myracles in the name of *Christ*; and yet afterwards fell away, and that fearefully: for he betrayed Christ for money; but what was his end? He came to a shamefull end: for when he saw that Christ was condemned, he brought againe the thirtie pieces of siluer to the chiefe Priests, and Elders, and went and [o] *hanged himselfe*: and [p] *falling headlong, he burst asunder in the midst, and all his bowels gushed out*, such was the shamefull end of *Iudas*. The other example, is of *Iulian* the Emperour, who, by reason of his great Apostasie, and falling away from the truth, is, called *Iulian* the *Apostata*. This *Iulian*, [q] *in his young age, was trained vp in the true Christian religion*: and fauoured the Christians: notwithstanding afterwards, he denied the faith, fell away from the truth,

o *Matth.* 27.5.

p *Act.* 1.18.

q *Iuuenili ætate fuxit lac piæ doctrinæ. Theo. hist. Eccles. l.3. c.1.2.*

truth, denied Christ, sacrificed to Idols, became a most sore enemie to Christians, and a vile reproacher of the name of Christ: calling him the *Galilean*, and Christians *Galileans*; and many despitefull things did he against the Christians and that of very hatred and malice. But what end came he to? It is recorded, that when he made war against the *Persians*, he was wounded, but no man knew how his wound came: but so sore was the wound, that he died of it; and dying, tooke a handfull of his owne blood, and cast it vp into the ayre, saying, [r] *O thou Galilean (meaning Christ) thou hast gotten the victory.* Such was the miserable and fearefull end of *Iulian*. Be warned then, all ye that know, and professe Christ, that ye denie not Christ. Beware of backsliding, and falling away from the truth. [f] *Take heed, brethren, lest there be in any of you an euill heart of vnbeliefe, in departing from the liuing God. But exhort one another daily, while it is called to day, lest any of you be hardned through the deceitfulnesse of sinne.* And [t] *let him that thinketh he standeth, take heed least he fall.*

[r] *Vicisti Galilæe Theod. l. 3. c. 25.*

[f] *Heb. 3. 12. 13.*

[t] *1. Cor. 10. 12.*

CHAP. XI.

Shewing who are partakers of the true, sauing Faith; whether all haue it, or but some, and who they are.

5 Whether all men haue true faith, or but some; and who they are.

IT hath beene declared, wherein true, sauing Faith consisteth. The next thing in order to be handled, which is the first generall point in this Treatise of Faith, is, concerning the persons in whom true, sauing Faith is; to know who are partakers of it, whether all men haue true Faith, or but some, and to discerne who they are.

The ground of this inquirie, is from the words of the Apostle S[t] *Paul* to the *Thessalonians*, [a] *All men haue not*

[a] *2 Thes. 3. 2.*

not Faith: that is, as learned [b] *Diuines* expound it, *All men doe not beleeue.*

And that it may appeare, who are indeed partakers of the true, sauing Faith, who doe truly beleeue, and who not: I will shew, first in the Negatiue part, who haue not faith: Secondly, in the Affirmitiue, who haue faith.

Touching the first: Faith is not vniuersall, nor common to all: *All men haue not Faith.*

This I manifest,

{ First, in generall,
{ Secondly in particular.

First, in generall; Reprobates haue not true, sauing Faith. The reason whereof, is a secret iudgement of God lying vpon them; being smitten with hardnesse of heart, and blindnesse of minde, that they cannot beleeue: as S[t] *Iohn* speakes of the incredulous *Iewes.* [c] *But though he* (that is, *Christ*) *had done so many miracles before them, yet they beleeued not on him. That the saying of* Esaias *the Prophet might be fulfilled, which he spake, Lord, who hath beleeued our report? And to whom hath the arme of the Lord beene reuealed? Therefore they could not beleeue because that* Esaias said againe, *he hath blinded their eyes, and hardned their heart, that they should not see with their eyes, nor vnderstand with their heart, and be conuerted, and I should heale them.*

Secondly, in particular; diuerse haue not faith: for

First, All that are as yet aduersaries to the truth, and enemies to the Gospell of Christ, haue not Faith.

Secondly, profane people, notorious wicked men, in whom sinne rules and raignes, haue not faith.

Thirdly, hypocrites haue not faith. These may haue an historicall, and a temporarie faith, but true, sauing faith they haue not. The reason is, because as yet, and as long as they are in their naturall, vnregenerate state, they are without, they are not as yet in Christ, they are not ingrafted into Christ, they are not as yet members of the mysticall bodie of Christ, they are not of the flock of

[b] *Non omnium est fides, hoc est non omnes credunt. Theo. Zanch. &c.*

Shewed two waies.

1 Who haue not true faith.

1 In generall.

Reprobates.

[c] *Ioh.* 12. 37. 38. 39 40.

2 In particular, as

1 Enemies of the Gospell.

2 Prophane people.

3 Hypocrites.

of *Christ*, they are not the sheepe of *Christ*; and therfore they do not beleeue in *Christ*. As *Christ* himselfe speaks to the vnbeleeuing *Iewes*, [d] *Yee beleeue not, because yee are not of my sheepe.* All men then haue not faith: for Reprobates haue not faith: the enemies of the Gospell of *Christ*, haue not faith: prophane people haue not faith: and Hypocrites haue not faith. Thus it appeares, who haue not faith.

d *Joh.*10 26.

2 Who haue true faith.

Secondly, for the affirmatiue; who haue faith, and who doe beleeue:

Though Reprobates, aduersaries to the truth, prophane persons, and Hypocrites haue not faith; yet many there are, who haue true faith.

This I manifest,

First, in generall.

Secondly, in particular.

1 In generall. The Elect.

First, in generall; the Elect, and all the Elect doe beleeue: yea, euery one of the elect Children of God hath true sauing faith, and do beleeue according to that saying in the Acts of the Apostles, [e] *as many as were ordained to eternall life, beleeued.* For this cause, true sauing faith is called the [*] *Faith of Gods Elect*: becausse it is peculiar to Gods Elect. The Elect haue it, and all, and euery one of the Elect, and none but onely the Elect haue it.

e *Acts* 13.48.

* *Tit.*1.1.

2 In particular.

Secondly, in particular. these haue faith.

1 They that are effectually called.

First, they that are effectually called; inwardly, by the gracious working of Gods Spirit, sanctifying their hearts; and outwardly, by the preaching of the Gospel; according to that saying of the Apostle to the Thessalonians, [f] *God hath from the beginning chosen you to saluation, through sanctification of the Spirit, and beleefe of the truth, whereunto he called you by our Gospell.* Where sanctification of the Spirit, and beleefe of the truth, are meanes whereby they that are truely called, come to saluation; whence it followeth, that they, and all they that are effectually called of God, haue true sauing faith.

f 2 *Thess.*2.13, 14.

Secondly,

Secondly, all that are truely regenerate, and borne anew, haue true faith; for they are [g] *begotten with the word of truth.* Which word of truth, is the meanes of obtaining faith; as S. *Paul* saith, [h] *Faith commeth by hearing, and hearing by the Word of God.*

2 The regenerate.
g *Iam.*1.18.
h *Rom.*10.17.

Thirdly, all that doe truely and faithfully call vpon the name of the Lord, doe beleeue: for [i] *how shall they call on him, in whom they haue not beleeued?*

3 They that call vpon God.
i *Rom.*10.14.

Lastly, they haue faith, which doe shew forth the effects and fruits of faith in their life, by their carefulnes to please God, to walke in obedience to his commandements, and to be exercised in good workes. Of this S. *Iames* saith, [k] *Shew me thy faith without thy workes, and I will shew thee my faith by my workes.*

4 They that shew their faith by their workes.
k *Iam.*2.18.

So then it appeares, that although all men haue not, yet some haue the true faith: though Reprobates, and the enemies of the Gospell, and prophane people, and Hypocrites, haue not faith; yet many there are, that haue faith. For all the Elect, and they that are effectually called, they that are regenerate and borne anew, they that doe truely and faithfully call vpon God, and they that doe shew forth the fruits of their faith, by a godly life, haue faith.

Vse 1. Maruell not that vnregenerate men are so wicked.

The consideration of this, that all men haue not faith, serues first for instruction; to teach vs, if in the course of our life, we meet with vnreasonable and wicked men, and wonder at it, that men should be so disordered, goe so out of square, be so notoriously wicked, and so vnreasonable to deale with; that we cease to maruell. For, *All men haue not faith.* They are naturall men, they doe but their kinde: they haue not faith: for, if they had faith indeede, they would not be so vile, so wicked and abhominable in their doings, but they would be more orderly, more reasonable to deale with, yea, they would bee of better life, and of more sober conuersation. Let vs not then maruell, but rather pray, as S. *Paul* praies the Thessalonians to pray for him, that wee may bee deliuered from

from [1] *vnreasonable and wicked men; for all men haue not faith.*

1 2 Thess. 3. 1, 2.

Vse 2. Consolation to them that haue true faith.

Secondly, the consideration of this, that though all men haue not, yet many haue true sauing faith; serues for consolation. Its a good euidence to a man, concerning the assurance of his saluation, if hee be assured that hee hath true faith. For all men haue not faith; faith is not common to all, but proper and peculiar to the Elect.

Now then, when as a Christian, vpon good and infallible ground, can assure himselfe that hee hath true faith; he may then also safely gather assurance, that he is of the number of Gods Elect, and therefore shall certainely be saued: for the Elect, and only the Elect, haue faith, and as many as are ordained to saluation, doe beleeue. From hence, the true beleeuer, through true sauing faith, assisted by the Spirit of God, gathers the assurance of his owne saluation: and receiues comfort to his soule, that he is one of Gods Elect, and shall bee saued. With this heauenly meditation, the sorrowfull soule of a sinner is refreshed with this sweet consolation, he goes away in peace, lies downe in peace, and rests in peace.

CHAP. XII.

Of the necessity of hauing the true faith.

6 The necessity of hauing the true faith, which is great. For

WHo are partakers of true sauing faith, hath beene declared: The next thing to bee considered in the treatise of Faith, which is in order the sixt, is the necessity of faith.

Great is the necessity of true sauing Faith. For,

1 Faith is the life of the soule.

First, true sauing faith, is the very true life of the soule: without which, a man is dead, being aliue: Hence it is, that

that St *Paul* speaking of the state of the *Ephesians* before their conuersion, and before they did beleeue, saith of them, that they were [a] *dead in trespasses and sinnes.* And againe, speaking of their spirituall state by grace, after that they beleeued, saith of them, that they were *quickned.* [b] *God who is rich in mercie, through his great loue wherewith he hath loued vs, euen when we were dead in sins, hath quickned vs together with Christ.* And speaking of himselfe now conuerted, and turned vnto God, now beleeuing in Iesus Christ, he saith, [c] *I liue by the faith of the Sonne of God.* Giuing vs hereby to vnderstand, that whosoeuer hath not true faith in *Iesus Christ*, is dead in trespasses and sinnes. And though, concerning the outward man, he may liue, and moue, yea, haue health & strength of bodie; yet notwithstanding, as long as he remaines in his naturall state, whiles he is not truly conuerted, and turned to God, from his former sinfull life, and as long as he wants true, sauing faith, he is, concerning his spirituall state, as a dead man, hauing no true life of grace in him. But on the other side, whosoeuer is conuerted and turned to God, whosoeuer is crucified to the world, dead to sinne, and hath true, sauing faith, beleeuing in *Iesus Christ* to saluation; such a one, is quickned by the Spirit, he is now raised from the death of sin to the life of righteousnesse, and now, he is no more dead, but aliue: he liues by the faith of the Sonne of God, so that faith is the verie true life of the soule, as it were the soule of the soule: for as the soule giues life to the bodie, so Faith giues life to the soule: and as the bodie without the soule is dead, so the soule without faith is dead also.

a *Ephe.* 2. 1.

b *Verse* 4. 5.

c *Gal.* 2. 20.

Secondly, without faith, nothing that we doe, can please God. Wherefore it is, that the *Apostle* saith [d] *Without faith it is impossible to please him.* Whether therefore we fast, or pray, or giue almes, whatsoeuer spirituall sacrifice we offer vnto God, or whatsoeuer good thing we doe, if we would haue the Lord to accept our sacrifice and seruice, and to be wel pleased with our good workes

2 Without faith nothing pleaseth God.

d *Heb.* 11. 6.

we must looke that we haue faith; that our prayers, and thankesgiuings, almsdeeds, and whatsoeuer good thing we doe, proceede from a heart purified by Faith. Faith is as necessarie in our spirituall sacrifices, & good works, that they may please God; as salt was in the sacrifices in the Leuiticall law; Whereit was commaunded, that [e] *euery oblation of their meat offering, they should season with salt*: as salt seasoned their sacrifices, so faith seasoneth our sacrifices: and therefore as our Sauiour saith to his Disciples, [f] *haue salt in your selues*: so I say to all, *haue faith in your selues*. For through Faith, our workes are acceptable to God, and please God; but without faith it is impossible to please him.

e *Leuit.* 2. 13.

f *Mark.* 9. 50.

3 Without faith we cannot be saued.

Thirdly, without faith, we cannot be saued. True faith is so necessary, that if a man haue the true faith, he is saued, he cannot perish: but if he want the true faith, he is damned, he cannot be saued. The Scripture witnesseth the truth of this. Our Sauiour Christ saith [g] *he that beleeueth, and is baptized, shall be saued, but he that beleeueth not shall be damned.* Againe, he saith, [h] *he that beleeueth on him, is not condemned: but he that beleeueth not is condemned already, because he hath not beleeued in the Name of the onely begotten Sonne of God.* So great is the necessitie of true, sauing Faith.

g *Mark.* 16. 16.

h *Ioh.* 3. 18.

Vse. To get faith into our hearts

The consideration of this great necessitie of Faith, is profitable for instruction; it teacheth vs, to be carefull, by all meanes to get faith into our hearts. If we would haue any true assurance, that we are not still dead in sin, but are quickned by the Spirit, and liue in Christ: if we would haue our workes, our seruice, and sacrifices to be acceptable to God; or if we would escape condemnation and come to life euerlasting; then its necessarie that we labour to haue true, sauing Faith: for without faith, (as I haue proued) we are but dead in sinnes and trespasses, and haue no true life of grace in vs: without faith, nothing that we doe can please God: and without faith we cannot be saued. Seeing then that faith is so necessarie, how

how doth it stand euery one in hand, to labour for true, sauing faith? The *Apostle* to the *Hebrews* saith, [i] *to whom sware he that they should not enter into his rest, but to them that beleeued not? So we see that they could not enter in because of vnbeliefe.* And hereupon he exhorteth to labour for true faith; lest wanting faith, we [k] *come short* of that euerlasting rest of our soules.

i *Heb.* 3.18.19.

k *Heb.* 4.1.2.3.

When *Martha* had receiued *Christ* into her house, and was diligent in prouiding for him; and her Sister *Marie* in the meane time, was sitting at Christs feete, hearing his word; *Martha* was offended, that her Sister should sit downe, and not put to her helping hand; whereupon, *Martha* comes to Christ, and saith, [l] *Lord, doest thou not care, that my sister hath left me to serue alone? bid her therefore that shee helpe me. And Iesus answered, and said vnto her, Martha, Martha, thou art carefull, and troubled about many things; but one thing is needfull, and Mary hath chosen that good part, which shall not be taken away from her.* There are many, both men and women, like *Martha*, verie busie, yea, cumbred, and troubled about many things; the world ouercomes them, and the cares of the world carrie away their minds, that (for the most part) they neglect that which is most needfull. That one needfull thing, is, with *Mary* to heare the word of Christ, to get true faith, that by true faith in Iesus Christ, our soules may be saued, and we may come to life euerlasting. This one thing is needfull: and whosoeuer they are, that haue set their hearts to seeke the Lord, to heare the word of Christ, and to get true faith, whereby they may saue their soules, they haue made a good choice, they haue with *Mary*, chosen the better part, euen that good part which shall not be taken away from them.

l *Luk.* 10. 38. 39. 40. 41. 42.

CHAP.

CHAP. XIII.

Of the benefits of Faith; shewing what great good comes to a Christian, through true saving Faith.

HOw necessary true saving Faith is, hath beene shewed.

7 The benefits of true faith. Which are diuerse.

The seuenth thing in the treatise of Faith, is concerning the benefit and good that comes thereby.

The benefits of true saving Faith, are exceeding great and many.

1 Iustification.

First, I mention the benefit of *Iustification*. True faith, apprehending *Christ Iesus*, iustifieth a sinner in the sight of God, acquitteth and discharged him from his sinnes, and causeth him to bee accepted righteous, not for his owne righteousnesse, but for the righteousnesse of *Christ* imputed vnto him. So witnesseth S. *Paul* to the Galatians, [a] *Knowing* (saith hee) *that a man is not iustified by the workes of the Law, but by the faith of Iesus Christ, euen wee haue beleeued in Iesus Christ, that wee might bee iustified by the faith of Christ, and not by the workes of the Law.* The third and fourth chapters of the Epistle to the Romans, stand vpon this argument, affirming that we are iustified *by Faith, without the workes of the Law*: and prooving in the example of *Abraham*, that *righteousnesse is imputed vnto vs by Faith*.

a Gal. 2. 16.

Obiect. 1. If it be obiected, that S. *Paul*, speaking of Iustification by faith without workes, speakes of workes done before a mans conuersion, before he be regenerate, and of those workes which goe before faith, and not of those which follow after.

Answ. I answer, that not onely the workes which are done before faith, are excluded from our Iustification before God, but also workes done after faith, euen in the state of grace: for S. *Paul* writing both to the Romanes and Galatians,

Galatians, writes to them that had receiued the Gospell and did now beleeue. And speaking of *Abrahams* faith, saith, [b] *By faith Abraham, when hee was tryed, offered vp Isaak.* Heere was a worke pleasing God, namely, the offering of his sonne *Isaak*, when God commanded him; and this was done *by faith*, when *Abraham* had true faith; it was a worke proceeding from faith, and a fruit of faith. But did this worke of *Abraham* iustifie him before God? No: [c] *For if Abraham were iustified by workes*, as saith S. *Paul, he hath whereof to glory, but not before God. For what saith the Scripture? Abraham beleeued God, and it was counted vnto him for righteousnesse.*

b *Heb.* 11.17.

c *Rom.* 4.2,3.

If it be further obiected out of S. *Iames*, that workes doe iustifie; because S. *Iames* saith, [d] *Was not Abraham our father iustified by workes, when he had offered Isaak his sonne vpon the altar?* And againe, he saith, [e] *Yee see then, how that by workes a man is iustified, and not by faith only.*

Obiect. 2.

d *Iam.* 2.21.

e *Verse* 24.

I answer, first, there is a twofold Iustification; the one before God, the other before men. The former Iustification, before God, or in the sight of God, is by faith *onely*, without workes: and so we are iustified [f] *apprehensiuely*, that is, by apprehending the righteousnesse of *Christ* for our iustification: for, to speake properly, only the *Righteousnesse of Christ* doth iustifie a sinner; and faith is but the instrument, whereby we lay hold on the righteousnesse of *Christ* for our iustification: and of this Iustification it is, that S. *Paul* saith, [g] *Abraham beleeued God, and it was counted to him for righteousnesse.* There is also a Iustification before men, and this, is *by workes* proceeding from faith; and so we are iustified [h] *declaratiuely*, that is, our workes, proceeding from faith, doe declare before men, that wee haue faith: our good workes declare the truth of our faith, and manifest that our faith is not in vaine. Of which later Iustification, S. *Iames* speakes, saying, [i] *Was not Abraham our Father iustified by workes, when he had offered Isaak his sonne vpon the altar?*

Answ. 1.

f *Apprehensiue.*

g *Rom.* 4.3.

h *Declaratiue.*

i *Iam.* 2.21.

Secondly, I answer, that there is a true faith working

2

by *loue*, knowne by the fruits of good workes; and there is also a false, fained faith, a vaine and fruitlesse faith. The former of these is commended by S. *Iames* in *Abrahams* faith, whose faith wrought with his workes. [k] *Seest thou how faith wrought with his workes?* and this faith, which is a working faith, being fruitfull in good workes, is that faith which we approue and allow of: this is that faith which we maintaine and defend: this is that faith which we preach, and exhort all men to labour for. And as for the other faith, which is without workes, wee doe with S. *Iames* hold, that it is [l] *vaine*, yea, a *dead faith*: and therefore doth not iustifie a sinner, either before God or men. In breefe, wee hold and teach, that faith *onely* iustifieth; but yet that faith which iustifieth, is not *alone*; but hath necessarily ioyned vnto it, the fruit of good workes. For if faith want good wokes, wee say with S. *Iames*, that [m] *as the body without the spirit is dead, so faith without workes is dead also.* And therefore I conclude with S. *Paul*, [n] *that a man is iustified by Faith, without the deedes of the Law.*

k *Vers.* 22.

l *Vers.* 17. & 20.

m *Vers.* 26.

n *Rom.* 3. 28.

This is the first benefit of true sauing faith, *Iustification.*

2 Adoption.

The second is, *Adoption*: whereas by nature, wee are children of wrath; by grace, through faith in *Iesus Christ*, wee are made sonnes of God. The Euangelist S. *Iohn* speakes thus of them that haue true faith in *Iesus Christ*: [o] *as many as receiued him, to them gaue hee power to become the sonnes of God, euen to them that beleeue on his name.* And S. *Paul* to the *Galatians* saith, [p] *Yee are all the children of God by faith in Christ Iesus.* And this is an exceeding great priuiledge: for if we be children, and sonnes of God, then as the Apostle saith, wee are [q] *heires, heires of God, and ioynt-heires with Christ.*

o *Ioh.* 1. 12.

p *Gal.* 3. 26.

q *Rom.* 8. 17.

3 Purifying the heart.

The third, is the purifying of the heart. Faith purifieth the heart: S. *Peter*, speaking of the faith of the Gentiles, saith, that God [r] *put no difference betweene vs and them, purifying their hearts by faith.* [s] *Blessed are the*

r *Acts* 15. 9.

s *Matth.* 5. 8.

pure

pure in heart, saith our Saviour, *for they shall see God.* Now, [t] *the hearts of men are purified* (as one saith) *by faith, that they may see God.* Man, by nature, is corrupt, and the heart polluted with filthinesse of sinne: which filth is not washed away but by Faith in *Iesus Christ*. For true faith, apprehending Christ for iustification, is a meanes to purifie the heart: Faith purgeth out the corruption and filthinesse of sinne: it cleanseth the heart from euill thoughts, earthly cogitations, and fleshly lusts; it purifieth the heart, from infidelitie, superstition, ignorance; from pride, hypocrisie, rancour, grudging, hatred, malice, and enuie. For these defile a man, and make the heart vncleane, from which the heart is purified by Faith.

t *Fide mundantur corda, vt possit videri Deus, Bern.*

4

The fourth, is, a good and happie life: for we liue by Faith, as saith the Prophet *Habakkuk*, [u] *the iust shall liue by his faith.* Now, we liue by Faith two manner of wayes: First, spiritually, concerning the soule: of which S. *Paul* saith, [x] *I liue by the faith of the Sonne of God.*

A happie life.

u *Habb.* 2. 4. How we liue by faith.

1

x *Gal.* 2. 20.

Secondly, concerning the affaires of this present life; for Faith doth teach and direct a man in the course of his life, what to doe, and how to liue. As first, concerning a mans vocation and calling, faith teacheth a man to walke diligently in his vocation, and calling, and to depend vpon God, for a blessing vpon his labours.

2

1

Secondly, faith teacheth a man to commit his wayes to the Lord, and to referre the successe of his affaires and businesse to God: and to waite vpon God, for the bringing of his things to passe.

2

Thirdly, In afflictions and crosses, faith will teach a man to rest vpon God for deliuerance, to be patient, and not to seeke helpe by vnlawfull meanes.

3

Fourthly, faith will make a man depend vpon the prouidence of God, and trust God, not onely for himselfe, but for his children after him. Thus the iust man liues by faith.

4

The first benefit, is, victorie ouer the world: of which,

5

Victorie ouer the world.

S. *Iohn* saith, [y] *this is the victorie that ouercõmeth the world, euen our faith.* Now, whatsoeuer is in the world, is of three sorts: it is either about the pleasures and delights of the world, or about riches, and wealth of the world, or about honours, and preferments in the world. Which S. *Iohn* brings to these three heads: [x] *the lust of the flesh, the lust of the eyes, and the pride of life.* Now, a Christian hath much adoe to striue against these, that he be not intangled, and ouercome, either by ambitious seeking of honours, or greedie desire of profits, or sinfull delights of the pleasures of the world. But faith helpes a man to get victory ouer all these. An example whereof, we haue in *Moses*, whose faith the Apostle commending, saith, [a] *By faith, Moses when he was come to yeeres, refused to be called the sonne of* Pharoahs *daughter*; here was his contempt of honour: *chusing rather to suffer affliction with the people of God, then to enioy the pleasures of sinne for a season*; here, was his victorie ouer earthly pleasures, and sinfull delights. *Esteeming the reproach of Christ, greater riches then the treasures in Egypt*: here was his victorie ouer transitorie, and deceitfull riches. Thus, by Faith *Moses* ouercame the world.

y 1. *Iohn* 5.4.

x 1. *Ioh.* 2. 16.

a *Heb.* 11.24. 25.26.

6 Victorie ouer the Deuill.

The sixt, is victorie ouer our great aduersarie, the Deuill. Of this, S. *Paul* saith, [b] *aboue all, taking the shield of faith, wherewith ye shall be able to quench all the fierie darts of the wicked.* Where, Faith is reckoned, as a speciall part of the armour of God, to defend our soules against spirituall wickednesse. And S. *Peter* appointeth faith as a powerfull meanes to driue away the Deuill. [c] *your aduersarie the Deuill as a roaring Lyon walketh about, seeking whom he may deuoure, whom resist stedfast in the faith.*

b *Ephe.* 6. 16.

c 1. *Pet.* 5. 8. 9.

7 Saluation.

The last benefit, which we receiue through true faith, is Saluation: of which saith S. *Paul*, [d] *by grace are ye saued through faith.* The promise of saluation, is made to them that haue true faith; and beleeue in the Sonne of God: as saith S. *Iohn*, [e] *God so loued the world, that he gaue his onely begotten Sonne, that whosoeuer beleeueth in him*

d *Ephe.* 2. 8.

e *Ioh.* 3. 16.

him should not perish, but haue euerlasting life. This was the comfortable saying of the Apostles, *Paul* and *Silas*, to the keeper of the Prison: he said, [f] *What must I doe to be saued? and they said,* beleeue *on the Lord Iesus Christ, and thou shalt be saued, and thy house.* These are the benefites of true faith.

f *Act.* 16. 30. 31.

Now, seeing that the benefit of true, sauing faith is so great; seeing that such are the excellent dignities, and exceeding great priuiledges thereof: seeing that through true faith we are iustified; and made sonnes of God, by Adoption, and grace; seeing faith purifieth our hearts; and we liue by faith; seeing faith helps vs to get the victorie ouer the enticements of the flesh, the allurements of the world, and the temptations of the Deuill; and lastly, seeing true faith saues the soule from perishing, and brings euerlasting life: if we desire to be thus happie, and blessed; if, of sinners, we desire to be accepted iust and righteous; if, of sonnes of men, and children of wrath, we desire to be sonnes and children of God; if we would haue our corrupt hearts purged, and cleansed; if we would so liue, as to depend, and waite vpon God for a blessing vpon our labours and enterprises; if we would ouercome our spirituall aduersaries, the flesh, the world, and the Deuill; finally, if we would saue our soules from perishing euerlastingly; then, let vs euery one labour for the obtaining of true, sauing Faith. We know, that a man will labour hard, and euen straine himselfe, to obtaine that thing which he knowes to be of great price, of great value, and singular worth. Such a thing is Faith: it is very excellent, and precious: for, by Faith in Iesus Christ, we are [g] *iustified from all things, from which we could not be iustified by the law of Moses.* And [h] *being iustified by faith, we haue peace with God, through our Lord Iesus Christ.* By true faith we are made sonnes of God, which is a great priuiledge; for, if it be an honourable thing to be the sonnes of Nobles, and Princes on earth; how honourable a thing is it to be the sonnes of God?

Vse.
Vse all meanes to obtaine the true faith.

g *Act.* 13. 39.
h *Rom.* 5. 1.

yea, heires of God, and ioynt heires with Christ? By faith we liue, by faith we accomplish great victories, by faith we fight against our spirituall enemies, the flesh, the world, and the Deuill, and ouercome them; and by faith in Iesus Christ, we saue our soules from perishing. Who is he then that hath any feeling of his spiritual state, who is he that hath any hope of the inheritance of the life to come, that will not earnestly desire, and diligently seeke so precious a Iewell, the rare gift of faith? And if any be enflamed with a loue of this excellent grace, and haue a longing desire to obtaine it; the means how true, sauing faith may be obtained, shall be shewed in the next place.

CHAP. XIIII.

Shewing how, and by what meanes, true, sauing Faith may be procured.

8 How true faith may be obtained. By two meanes.

THe eyght generall point in the Treatise of Faith, is, how true, sauing Faith may be procured, and obtained.

The meanes of obtaining true, sauing Faith, are two.

The one, is the Efficient, the other, the Instrumentall cause of Faith.

1 The efficient cause of faith. The Spirit of God.

Touching the first. The Efficient, or working cause of Faith, is God: who by his holy Spirit, worketh that grace in the heart to beleeue. As witnesseth St *Paul* to the *Philippians*, saying, [a] *vnto you it is giuen in the behalfe of Christ, not onely to beleeue on him, but also to suffer for his sake.* To beleeue in Christ, is the gift of God. It is God that giues grace to beleeue. When S. *Peter* made that heauenly confession of *Christ*, [b] *Thou art Christ the sonne of the liuing God. Iesus answered and said vnto him, Blessed*

a *Phil.* 1. 29.

b *Mat.* 16. 16. 17.

art

art thou Simon Bariona: for, flesh and blond hath not reuealed it vnto thee, but my Father which is in heauen. It was not of himselfe, that S. *Peter* made that heauenly confession, but of God, [c] *No man can come to me,* saith our Sauiour, *except the Father which hath sent me, draw him*: he saith [d] *draw him, not lead him,* least we should attribute any thing to mans owne power, and will, in his first conuersion; for when God worketh this sauing grace of faith, in any one; at the same time, he mooueth the will of man with a holy desire of faith, which before was vnwilling; yea, God by his holy Spirit, doth inlighten the mindes of men with the knowledge of Iesus Christ, and prepares their hearts to receiue the gift of faith. So that in the working of this grace of faith in the heart, not onely the gift it selfe is of God, but the verie preparation of the heart to receiue faith, is of God also. According to that saying of the Apostle to the *Philippians,* [e] *it is God that worketh in you, both to will, and to doe, of his good pleasure.*

c *Ioh.* 6. 44.

d *Traxerit, non duxerit.*

e *Phil.* 2. 13.

Where then is mans free will in spirituall good things? it is excluded. For man yet remaining in his naturall state of corruption, before his conuersion, is not onely like to that man in the Gospell, *wounded and* [f] *halfe dead, but euen* [g] *dead in trespasses and sinnes.* And therefore, as it is impossible for a dead man to raise himselfe, except the breath of life be breathed into him; so it is impossible for a sinner, yet being in his naturall state of ignorance, and vnbeliefe, of sinfulnesse, and corruption, to quicken and raise himselfe, except God by his holy Spirit, breath into his soule, the life of grace, and so quicken him, and raise him vp.

Vse. Against mans free will in spirituall good things.

f *Luk.* 10. 30.

g *Ephe.* 2, 1.

It is true, I confesse; the Lord saith to sinners, [h] *turne ye to me*; the Prophets exhort sinners to [i] *returne vnto the Lord. Iohn Baptist* saith, [k] *Repent yee*: and Christ sayth, [l] *Repent ye, and beleeue the Gospell.*

Obiect.

h *Ioel* 2. 12.

i *Hos.* 14. 1. *Ioel* 2. 13.

k *Mat.* 3. 2.

l *Marc.* 1. 15.

But from hence, it cannot be gathered, that sinners, and vnbeleeuers, haue of themselues a naturall power to

Answ.

turne to God, to beleeue and repent. But in these sayings, the Lord sheweth rather, [m] *What men ought to doe, then what they can doe.* When the Lord saith to sinners, and vnbeleeuers, *turne vnto me, repent, and beleeue the Gospell*; he sheweth vnto sinners, that they ought to repent, and turne vnto him; and that vnbeleeuers ought to beleeue: but to beleeue, to repent, and to turne to the Lord, is not of our selues, it is of God; it is of the grace of God: as S. *Paul* sayth, [n] *Not that we are sufficient of our selues, to thinke any thing as of our selues: but our sufficiencie is of God.* This of the Efficient, and inward working cause of Faith.

m *Non quid homines possint præstare, sed quid præstare debeant.*

n 2. *Cor.* 3. 5.

2 The instrumentall cause of faith. The word of God.

The second, is the Instrumentall cause of faith, which is the word of God: of this S. *Paul* saith, [o] *faith commeth by hearing, and hearing by the word of God.* He had sayd before, *how shall they call on him, in whom they haue not beleeued? and how shall they beleeue in him of whom they haue not heard? and how shall they heare without a Preacher? and how shall they preach, except they be sent?* And hereupon inferreth, that *faith commeth by hearing, and hearing by the word of God.* Heer's the ordinarie meanes of begetting faith. God of his mercie, sends a Preacher to a people, the Preacher preacheth *Christ* crucified, by preaching *Christ*, the people heare of *Christ*, and by hearing, they beleeue. *So then faith commeth by hearing, and hearing by the word of God.* Now, the word preached, and heard, which is powerfull to beget faith, is vnderstood to be the whole word of God, the Law and the Gospell: for,

o *Rom.* 10. 17.

And that,

1 The law.

First, to the begetting of faith in the heart, it's necessary that a sinner heare the Law, to the end that he may see and know his sinnes; for [p] *by the Law is the knowledge of sinne*; and not onely see, and know his sinnes, but likewise the punishment due to him for his sinnes: which in the iustice of God, is the malediction and curse of the Law: for it is written: [q] *Cursed is euery one that continueth not in all things, which are written in the booke of the Law to doe them.* Likewise death and condemnation; for the

p *Rom.* 3. 20.

q *Gal.* 3. 10.

the [r] *wages of sinne is death.* Yea, and to bee depriued of the Kingdome of God: for [s] *the vnrighteous shall not inherit the Kingdome of God.* And this part of the Word, the Law, laies open a mans sinnes so plaine and euident, that it prickes the heart, and wounds the conscience of a sinner; insomuch, that being truely and throughly touched, with the sence and feeling of his owne particular sinnes, he hath no peace in himselfe, but is disquieted in conscience; and now he beginnes to thinke with himselfe, what hee may doo to finde ease to his conscience, and rest to his soule: an example whereof, wee haue in those Iewes, to whom S. *Peter* preached *Christ* crucified, and vrged it vpon their consciences, that they had crucified *Christ*; for hee saith, [t] *Let all the house of Israel know assuredly, that God hath made that same Iesus, whom ye haue crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and sayd vnto Peter and the rest of the Apostles, Men and brethren, what shall wee doe?* they were so touched in conscience, for their great and bloudy sinnes of crucifying *Christ*, that they knew not what to doe.

r *Rom.6.23.*
s *1 Cor.6.9.*
t *Acts 2.36,37.*

Now, when the Law hath thus wrough vpon a sinner, humbling him and bringing him vnder a sence and feeling of his sinnes, and the wrath of God due to him for his sinnes; when hee findes himselfe in this distressed case, and vnderstands in how great neede hee stands of helpe and comfort; then, the other part of the Word of God, the Gospell of *Christ*, being preached, and heard, together with the working of the Spirit inwardly in the heart, doth open the eyes of his minde, and inlighten his vnderstanding, and shewes vnto him *Christ* crucified, and makes the sinner see, and know that there is remedy to heale his sicke soule, that there is saluation to bee had in *Christ Iesus*, and in him alone; and that [t] *whosoeuer beleeueth in him shall not perish, but haue euerlasting life.* This is that word of consolation, which S. *Peter* gaue to those Iewes now pricked in heart, wounded

2 The Gospell.

t *Ioh.3.16.*

in

in conscience, and groning vnder the burthen of their sinnnes; [u] *Repent, and be baptized euery one of you, in the name of Iesus Christ, for the remission of sinnes.* And now the sinner knowing that saluation is to bee had in *Christ Iesus*, and that there is [x] *no saluation in any other*; heereupon he fleeth to *Christ* for helpe and succour: by the eye of faith he lookes vnto *Iesus*, by the hand of faith he takes hold on *Iesus*, and by faith applieth the merits of the death and passion of *Christ*, vnto his owne soule: being now assured of the mercy of God, through *Iesus Christ*, for the remission of his sinnes, and saluation of his soule. The sinner hath [y] *heard the Word of the Gospell, and beleeueth.* Thus faith is ordinarily procured by the Word of God.

u *Acts* 2.38.

x *Acts* 4.12.

y *Acts* 15 7.

Vse. Against those that boast of their faith, and yet contemne, and lightly regard the hearing of the Word, the ordinary meanes of obtaining faith.

And seeing that the ordinary meanes of begetting faith, is the Word of God; this serues to reproue those, who despise and contemne, or greatly neglect the hearing of the Word, and yet boast that they haue faith. Diuerse there are, that seldome come to the house of God, and very seldome heare Sermons; who, if they be questioned, whether they haue faith, will not sticke to answer euery one for himselfe; yea, I haue faith, and doe beleeue: I haue a good faith to God, I hope to bee saued aswell as the best, and hope to come to Heauen, as soone as they that follow Sermons. But I demand of thee, ô vaine man; if thou hast so good a faith, and so good hope of saluation, how, and by what meanes, camest thou by this thy good faith? The Scriptures tels vs plainely, that the meanes of obtaining faith, is, by hearing the Word of God. And seeing thou doest not frequent the house of God, nor heare the Word of God preached (except it be at some times, and by starts) how can it be that thou hast true faith? or, if thou hast it, how was it wrought in thee? and by what meanes hast thou obtained it? it is the great blindnesse of many ignorant soules, to thinke they haue faith, when they haue it not. And they haue it not, because they doe not vse the ordinary

nary meanes to obtaine it. I know, and deny not; God is not tyed to any meanes; and therefore can extraordinarily worke faith in the hearts of men, euen in whom he will, according to his good pleasure: but it is not safe for any one, to venture the saluation of his soule vpon the extraordinary working of God, when as God in great wisdome, and mercy to mankinde, hath appoynted ordinary means to beget faith, and to worke our saluation; which ordinary meanes, is the hearing of the Word: for *faith commeth by hearing, and hearing by the Word of God.*

CHAP. XV.

Of the meanes, by which true saving Faith may be increased, continued, and preserued.

AS Faith hath it meanes, whereby it is begotten, and procured; so hath it also meanes, whereby it is nourished, increased, continued, and preserued.

This is the ninth point in the Treatise of Faith.

9 Meanes whereby true faith is increased and preserued Three.

The meanes whereby Faith is nourished, increased, and preserued, are three.

The Word,
Sacraments; and
Prayer.

1 The Word of God. And that by.

Touching the first: The word of God is a meanes to increase faith: and that diuerse waies.

1 Reading the Scriptures.

First, by reading the word: the diligent reading of the Scriptures, is necessarie for them that doe beleeue, to the increasing and preseruing of their faith. *S^t. Paul* writing to the *Colossians*, who had receiued the faith, and did now beleeue, giues them commandment, concerning the reading of his Epistle, and chargeth that others should

should read it also. for he saith, [a] *When this epistle is* read *amongst you, cause that it be* read *also in the Church of the Laodiceans, and that ye likewise* read *the Epistle from Laodicea.* and *S. Paul* chargeth young *Timothie*, to [b] *give attendance to* reading, *to exhortation, to doctrine.*

a Coloss: 4. 16.

b 1 Tim. 4. 13.

2 Hearing the word of God.

Secondly, by hearing the word of God: for, as the hearing of the word of God, is an effectuall meanes to beget faith, so is it also a powerfull meanes to nourish, strengthen, and preserue faith. It is a rule in nature, [c] *we are nourished by the same things, of which we are begotten*: Now spiritually, we are begotten by the word of God, as saith *S. Iames*, [d] *of his owne will begate he vs, with the word of truth*, and therefore we are spiritually nourished by the word of God. For this cause, the word of God is said to be the meate of the soule: it is both milke for young babes, and strong meate for strong men. They that are but young children in religion, babes in grace, may suck milke out of Gods word, to nourish their soules, & they that are strong in faith, and growen in grace, may from the word of God, receiue strong meat to strengthen them more. Of which the Apostle speakes to the *Hebrewes* [e] *euery one that vseth* Milke *is vnskilfull in the word of righteousnesse; for he is a* babe *but* strong meat *belongeth to them that are of full age. S. Peter* giueth this exhortation, [f] *Therefore laying aside all malice, and all guile, and hypocrisie, and enuies, and euill speakings, as new borne babes desire the sincere milke of the word, that ye may grow thereby.* as a new borne babe desires the mothers breasts, and by sucking wholsome milke out of her breasts, is nourished, and growes thereby; so a Christian, though he be but newly begotten by the word of truth, be but a young christian, a beginner, and be but as yet a weake christian; yet if he diligently heare the word of God, and if his soule doe earnestly desire to sucke the sincere, and wholsome milke of the word; this is a powerfull meanes to nourish his soule, to strengthen his faith, and make him grow in grace.

c Ex ijsdem nutrimur ex quibus sumus.

d Iam. 1. 18.

e Heb. 5. 13. 14.

f 1 Pet. 2. 1. 2.

Thirdly,

Thirdly, by deuine meditation. It is noted to be a property of a godly man, to meditate on the word of God. [g] *His delight is in the law of the Lord*, saith the *Psalmist, and in his law doth he meditate day and night*. the word of God is compared to meate: which, to the end that it may giue nourishment to the body, its necessarie, that it not onely enter into the mouth, and be chewed with the teeth, but that it go downe into the stomacke and be digested: so likewise, to the end that the word of God may giue true, and substantiall nourishment to our soules, its necessary, not only that we heare the word with our outward eares, but suffer it to enter into our heart, and inwardly digest it by meditation. It was one propertie of cleane beasts mentioned in the leuiticall law, to [h] *chew the cud*: and he is such a cleane creature, who hauing heard the word of God, and committed it to his memorie, doth afterward meditate vpon the same, & ponder it in his mind; to the end, that his faith may be increased that he may be nourished in the truth, & grow in grace.

3 Diuine Meditation.

g *Psal.* 1. 2.

h *Levit.* 11. 3.

Fourthly, by Godly conference: the two disciples, to whom *Christ* appeared after his resurrection, and talked with them, said one to another, [i] *did not our heart burne within vs, while he talked with vs by the way, and while he opened to vs the Scriptures?* the spirituall communication, and heauenly conference which *Christ* had with the Disciples, did heate them inwardly, and made their hearts burne within them: godly conference, spirituall speech, and heauenly communication doth inflame the heart, with the loue of God, doth stirre vp the affections, and kindle good desires: yea, increaseth knowledge, and strengthneth faith: thus the Word of God, which begetteth faith, doth also increase, nourish, and preserue the same.

4 Godly conference.

i *Luk.* 24. 32.

The second meanes of increasing faith, is the vse, and partaking of the Sacraments. For,

2 Vse of the Sacraments.

First, the Word and Sacraments, are as the two brests of the Church; whereout, the faithfull soule suckes spirituall

1 Nourishing the soule.

rituall nourishment, strength of faith, and increase of grace. Baptisme giues a Christian admission and entrance into the Church of God, whereby he is ingraffed into the mysticall body of *Christ*, and made a member of *Christ*: and by the Sacrament of the Lords Supper, the members of *Christ* are nourished to eternall life. Of which nourishment, receiued spiritually by faith, it is, that our Sauiour saith, [k] *Except yee eat the flesh of the Sonne of man, and drinke his bloud, yee haue no life in you. Who so eateth my flesh, and drinketh my bloud, hath eternall life.*

k *Ioh.6.53,54.*

2 Confirming the promises of the Gospell.

Secondly, the Sacraments are a meanes of increasing and strengthening our faith; for they confirme the promises made vnto vs in the Gospell; for which cause, they are called Seales; for like as a man, making a grant to another in writing, of house, or lands; for the better confirmation and strenthening of the deede, he puts to his seale; so the Lord our God, to his gracious and mercifull promises, made vnto vs in his written Word, hath annexed the Sacraments, as seales, to assure vs of the performance of his promises. God made great and gracious promises vnto *Abraham*; that hee would make of him [l] *a great nation*, that hee would *blesse him*, and in him, should *all families of the earth be blessed*. That hee would [m] *giue the land of Canaan to him, and to his seede for euer*. Moreouer, God made a Couenant with *Abraham*, [n] *to be a God vnto him, and to his seede after him*. And to the end that *Abrahams* faith might be confirmed and strengthned in the promises of God, hee gaue him the Sacrament of *Circumcision*, [o] *a token of the Couenant betwixt God and him*: which S. *Paul* calls a seale, [p] *And hee receiued the signe of circumcision, a seale of the righteousnesse of the faith, which he had yet being vncircumcised*. So also in the new Testament, the Lord hath made a most gracious and mercifull promise, that [q] *Whosoeuer beleeueth in the Sonne of God, shall not perish, but haue euerlasting life*. And God, to ratifie and confirme this his couenant, hath sealed it with the bloud of *Iesus Christ*, [r] *This is my bloud*

l *Gen.12.2,3.*

m *Gen. 13. 14, 15, 17.*

n *Gen.17.7.*

o *Vers.10.11.*

p *Rom.4.11.*

q *Ioh.3.16.*

r *Matth.26.28.*

bloud of the new Testament, which is shed for many, for the remission of sinnes. This is the Couenant of Grace: wherin, we for our parts, are bound to beleeue in *Iesus Christ*; and God, for his part, promiseth remission of sinnes, and euerlasting life, vpon condition that wee beleeue. And for confirmation of this his promise, *Iesus Christ* hath sealed the Couenant with his own bloud: by which seale of the Couenant, our faith is confirmed, and strengthned in the assurance of the promises of saluation.

3 Prayer.

The third meanes, is Prayer: S. *Iames* saith, [r] *Euery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of lights.* Now, faith is the gift of God, and God doth not onely giue grace, but likewise increase of grace, according to that saying of our Sauiour, [t] *Vnto euery one that hath, shall be giuen, and hee shall haue abundance.* Now the meanes to bring downe from the Father of lights, both the gifts of grace, and increase of grace, is Prayer; and therefore the meanes of increasing the gift of faith, is Prayer. From hence it is, that [u] *the father of the childe cryed out, and sayd with teares, Lord I beleeue, help thou mine vnbeleefe.* [x] *And the Apostles said vnto the Lord, Increase our Faith.* Thus Faith is nourished, increased, and preserued, by the threefold meanes of the Word, Sacraments, and Prayer.

[r] *Iam.* 1.17.

[t] *Matth.* 25.29.

[u] *Marc.* 9 24.

[x] *Luk.* 17.5.

Vse. Diligently and conscionably to vse the meanes, wherby faith is increased and preserued.

And seeing that faith is nourished and strengthned, seeing it is increased, and preserued by these godly meanes, of reading the Scriptures, hearing the Word, meditating vpon it, and conferring about it; likewise, by the participation of the Sacraments, and by Prayer; the consideration heereof ought to make vs carefull, diligently and conscionably to vse these meanes; if wee haue desire that our faith should bee increased, grow stronger, and bee preserued. Fire, to the end it may burne, must necessarily haue wood, or other fuell ministred vnto it; or else, by little and little, the heat slacketh, and in the end, the fire goeth out. Our life is maintained by

by meat and drinke, which being withdrawne, the body, for want of nourishment, waxeth faint, strength decayeth, and in the end, it pineth away: such is the state of our soule; wee liue spiritually by the faith of the Son of God, faith in *Iesus Christ* is the true life of our soule; which, as it is begotten by the Word of truth, so is it also maintained, nourished, and preserued by the Word, Sacraments, and Prayer: which spirituall food and nourishment, if it be denyed the soule, endangers the life of the soule.

God who hath giuen to a man a body, hath also appointed and prouided meanes, to nourish and sustaine the body: so likewise, the Lord God, who hath giuen vnto man a soule, hath appoynted him meanes to nourish and strengthen his soule. Wherefore, if wee would haue our faith (which is the life of the soule) nourished, increased, and preserued; wee must make conscience of reading the Scriptures diligently, hearing the Word reuerently, meditating vpon it seriously, conferring about it willingly, receiuing the Sacrement of the Lords Supper frequently, and praying vnto the Lord earnestly, for the increase of faith: else, as sure as the fire, without fuell, goeth out, and the body, without nourishment, pineth away; so, without the vse of these holy meanes, the seeming graces of the Spirit will soone bee extinguished, the soule will pine away, and perish. Very fitly hath the Apostle ioyned together these two exhortations, *Quench not the Spirit: Despise not propheſying*. Giuing vs to vnderstand, that the despising of propheſying, and contemning of preaching, is a meanes to quench the Spirit. If a man should wilfully refuse his meat, and deny his body all food and nourishment, he might be accounted a very foolish man, and one that went about to destroy his body. So likewise, whosoeuer doth despise the means of saluation, and wilfully refuse the true food and nourishment of his soule, is a very foolish man, and one that goes about to cast away & destroy his owne soule.

y 1 Thess. 5. 19, 20.

CHAP.

CHAP. XVI.

Of perseuerance in grace: proouing that the true, iustifying faith, cannot vtterly faile; and that whosoeuer hath true faith, cannot finally fall away.

WHereas it hath beene made manifest in the former Chapter, that faith being once begotten in the heart, is afterwards nourished, strengthened, and confirmed, yea, increased, and preserued, by diuerse meanes; hereupon a question ariseth, whether true, iustifying faith may be so preserued, and continued, that a man may be sure it shall continue to the end; or whether a man hauing true, iustifying faith, may fall away from his faith, and loose it? I answere; The elect, who are effectually called of God, and haue true, iustifying Faith, may fall, but cannot fall quite away: [a] *faith in the Saints, and children of God, may be weakned, but their faith cannot altogether faile nor perish.* They may for a time, loose the comforts of the Spirit, but not for euer. It is true indeed, the elect, the children of God, doe sinne, and that somtimes greatly, and grieuously; as *Dauid*, in the matter of *Vriah* the *Hittite*: and therefore may exceedingly weaken their faith, and may seeme to haue lost faith, and grace; inasmuch as they doe not feele their wonted, sweete communion with Christ, neither perceiue any powerfull working of the Spirit: which was *Danids* case, after his sinne of adulterie with *Bathsheba*, for, vpon his repentance, he prayes thus, [b] *Create in me a cleane heart, O God. And renue a right spirit within me.* And againe, [c] *restore to me the ioy of salvation.* As though (to outward seeming) grace had beene quite lost. Yet the Spirit was not altogether quenched in him, for it stirres him vp to pray, and to call vpon the name of the Lord. [d] *The elect by reason of sinne, doe fall from the grace of God, and from faith;*

Question. Whether true faith may vtterly faile.

Answ.

a *Fides in sanctis sepenumerò labefactari, nunquam tamen deficere potest. Zanch. Miscell. de perseuer. sanctor. c. 3.*

b *Psal. 51. 10.*
c *Ver. 12.*
d *Electi excidunt propter peccatum gratia Dei, & fide, sed 1. non omni 2. non in perpetuum. Pola. Synt. l. 6. c. 43.*

faith; but they neuer fall quite away from all faith, and all grace; neither doe they fall away, or loose their Faith for euer.

They that haue true faith, cannot loose it totally, and finally; neither can their Faith vtterly faile, and perish, for these reasons.

They that haue true faith cannot vtterly fall away. For

1 The decree of Gods election is sure.

c 2. *Tim.* 2. 19.

First, their saluation is decreed in heauen, and they haue a sure foundation: the purpose of Gods election is sure and immutable: according to that saying of the Apostle *Paul*, c *the foundation of God standeth sure, hauing this seale, the Lord knoweth them that are his:*

2 They are built vpon a Rocke.

f *Mat.* 7 24. 25.

Secondly, they are built vpon a rocke, which Rocke is Christ, and therefore cannot fall: as our Sauiour saith, f *whosoeuer heareth these sayings, and doth them, I will liken him vnto a wise man, which built his house vpon a rocke, and the raine descended, and the floods came, and the winds blew, and beat vpon that house, and it fell not, for it was founded vpon a rocke.*

3 They are ingrafted into Christ.

g *Ioh.* 15. 5.

h *Ephe.* 1. 22. 23.

Thirdly, they are ingrafted into Christ. g *I am the vine* saith Christ, *ye are the branches, he that abideth in me and I in him, the same bringeth forth fruit.* Yea, the faithfull, the true beleeuers are members of *Christ*, and *Christ* is h *the head ouer all things to his Church, which is his bodie*: as long as the branches haue the vine to nourish them, they grow and flourish: and as long as the members of the body, haue the head to giue them motion and strength, so long they mooue, and retaine strength; now, *Christ* is the true vine, and the true head to the Church, to all the faithfull: and therfore its impossible, that the members of *Christ* should perish, or that their faith should vtterly faile, as long as they be in *Christ*.

4 They haue Gods promise, not to fall away for euer.

i *Hos.* 2. 19.

k *Ier.* 31. 3.

Fourthly, the elect haue the promise of the Lord, for the preseruation of their faith, and perseuerance to the end: so that they cannot perish, nor their faith vtterly faile. By the Prophet *Hosea*, the Lord saith, i *I will betroth thee vnto me for euer.* By *Ieremie* he saith, k *I haue loued thee with an euerlasting loue.* And againe he saith, *I*

will

will put my feare in their hearts, that they shall not depart from me. And Christ saith, [m] *my sheepe heare my voice, and I know them, and they follow me, and I giue vnto them eternall life, and they shall neuer perish, neither shall any man plucke them out of my hand.*

l *Ier.* 32. 40.

m *Io.* 10. 27 28.

Fiftly, Christ hath prayed for the elect, for all that shall beleeue in him, that their faith may not faile, but that they may perseuere and continue to the end: and *Christs* prayer is effectuall for all that shall beleeue in him. [n] *The Lord said, Simon, Simon, behold Sathan hath desired to haue you, that he may sift you as Wheat: but I haue prayed for thee, that thy faith faile not*; and Christ prayeth vnto his Father, saying, [o] *Neither pray I for these alone; but for them also which shall beleeue on me through their word: that they all may be one, as thou Father art in me, and I in thee; that they also may be one in vs:* Againe, he sayth, [p] *Father I will that they also whom thou hast giuen me, be with me where I am, that they may behold my glorie which thou hast giuen me.*

5
Christ hath praied for the elect, that they may perseuere to the end.

n *Luk.* 22. 31. 32

o *Ioh.* 17. 20 21

p *Ver.* 24.

Sixtly, the elect are within the compasse of the golden chaine of mans saluation, and therefore their faith cannot vtterly faile, neither can they finally fall away. For the Apostle saith, [q] *Moreouer, whom he did predestinate, them he also called: and whom he called, them he also iustified: and whom he iustified, them he also glorified.* This chaine of mans saluation, reacheth from heauen to the earth, and from the earth to heauen againe; God holdeth both the ends of this chaine in his hands. The first linke of this chaine, is Election, that's in heauen. The second, is effectuall vocation, the third, is iustification, the fourth is sanctification, these are on earth, these are the middle part of the chaine, these compasse in all them that are ordained to saluation; and the fift linke of this chaine, is glorification; which end of the chaine, God hauing in his hand; those that are predestinate, and called, and iustified, and sanctified, he drawes vp into heauen, to sit there in glorie; and not all the tyrants, and

6
The elect are within the golden chaine of saluation.

q *Rom.* 8. 30.

wicked men of the world, nor all the Deuils in hell, are able to breake asunder any one of the linkes of this chaine which is in Gods hands. And therefore they that are within the compasse of this chaine, are sure to be saued, and to be receiued vp into glory. Seeing then that the faith of Gods elect hath a sure foundation, & is as a house builded vpon a Rocke, seeing all the elect are ingrafted into Christ, & are members of Christ, seeing the Lord in the Scriptures, hath made faithfull promises of our perseuerãce in faith, & that *Christ* himself hath made an effectuall Prayer to his Father, for all that beleeue in him, and seeing that all they who are elected, called, and iustified, shall be glorified; I conclude, that the faith of Gods elect can neuer vtterly faile, & they that are endued with true, iustifying faith, shall neuer finally fall away.

But against this doctrine of perseuerance in grace, and the perpetuall faith of the elect, sundry obiections are made, amongst which these are chiefe.

Obiect. 1. [r] *Ezek.* 18. 26. First, from the saying of the Prophet *Ezekiel*, [r] *When a righteous man turneth away from his righteousnesse, and committeth iniquitie, &c.* It is obiected, that if a righteous man may turne away from his righteousnesse, it seemes that a man hauing iustifying faith, may fall away. To which, I answere two things. First, by *Righteousnesse*, in the words of the Prophet, is not meant that righteousnesse of Christ, by which we are made, and accepted righteous in the sight of God; but such workes, as may seeme to haue an outward righteousnesse in them. *Answ.* 1.

2 Secondly, by the *righteous man turning away from his righteousnesse*, is not meant such a righteous man, as is in deede and in truth, iust and righteous; but such a one, as is iust and righteous in his owne opinion: thinking himselfe iust and righteous, and seeming to others to be righteous. Euen such a righteous man, as Christ speakes of, [r] *Mat.* 9. 13. [r] *I came not to call the righteous, but sinners to repentance.* Wherefore, if any such fall away, it is euident, that their righteousnesse was no true righteousnesse, for he that is truly

truly righteous, is [t] *like a tree planted by the riuers of water, that bringeth forth his fruit in his season, his leafe also shall not wither.* The righteousnesse of a righteous man, shall not vtterly decay: the righteous man shall not quite fall away from his true righteousnesse.

t *Psal.* 1. 3.

Obiect. 2.

Further, an obiection is made from those places of Scripture, which mention a kind of loosing of faith, a departing, and erring from the faith. As when the Apostle saith, [u] *holding faith and a good conscience, which some hauing put away, concerning* faith *haue made shipwrack.* And againe, when he saith, [x] *In the latter times some shall depart from the faith.* And againe, [y] *the loue of money is the roote of all euill, which while some haue coueted after, they haue erred from the faith.* Now if a man may make shipwracke of his faith, if he may depart, and erre from the faith then it seemes, that a man hauing faith, may loose it, and fall away.

u 1 *Tim.* 1. 19.

x 1 *Tim.* 4. 1.

y 1 *Tim.* 6. 10.

Answ.

I answere, that, by faith in those places mentioned, is not meant the true, iustifiing faith, by which a sinner is iustified and saued; but faith there, signifieth the sound doctrine of the Gospell, which some had receiued professed, and delighted in for a time, but in time of tribulation, and tentation, when any trouble came vpon them, or when the couetousnesse of money and filthy lucre tempted them, and when the loue of the world ouercame them, because they did not [z] *hold faith and a good conscience.* and because they did not [a] *hold the misterie of the faith in a pure conscience,* but put away a good conscience; no marueile though their temporarie faith failed; no merueile though they erred from the truth, and so made shipwracke of faith. For as one saith well, [b] *to the end, that we may bring the ship of faith safe to the hauen, the course of our sailing must be guided by a good conscience.* And sure it is, that who soeuer hath receiued the true, and sound doctrine of the Gospell of *Christ*, whereby true faith is begotten in the heart, and to that sound, and wholesome doctrine, ioynes a good conscience, both before God, and towards men, he can neuer make

z 1 *Tim.* 1. 19.

a 1 *Tim.* 3. 9.

b *Vt salua fides ad portum vsq; perueniat, nauigationis nostræ cursus bona conscientia regendus est.* *Calu: in* 1 *Tim.* 1. 19.

shipwrack of his faith. So then we may conclude, that if any fall away from the faith, they neuer had true iustifiing faith: at the most, and best, their faith was but a temporarie faith; they beleeued for a while, and in time of temtation fell away.

Vse 1. To make our calling & election sure.

Now, seeing that the faith of Gods elect cannot vtterly faile, nor altogether be lost; this is profitable for instruction: it teacheth vs, to labour to make our calling and election sure. To labour to be sure of this, that we are in the blessed number of Gods elect, and that we are effectually called of God: which we may know, by the works of sanctification, and by the fruits of the Spirit. this is that whereunto S. *Peter* exhorteth, saying [c] *Wherfore, the rather, brethren, giue diligence to make your calling and election sure: for if ye doe these things you shall neuer fall.* Here is a promise, *you shall neuer fall.* a promise, that the faith of the elect shall neuer vtterly faile; and therefore the Apostle exhorteth, to make our calling and election sure: let vs make sure that we be elected, and called of God, and then it's sure, we shall neuer fall. But how shall we know whether we be elected, and called? the Apostle answereth, *If ye doe these things ye shall neuer fall.* what things? what must we do that we may be assured of our election, and calling, and that we shall neuer fall? the Apostle tels vs what things. [d] *And besides this, giuing all diligence, adde to your faith, vertue; to vertue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godlinesse; and to godlinesse, brotherly kindnesse; and to brotherly kindnesse, Charity.* So that here, a christian is to try and examine himselfe, whether he be such a one as shall neuer fall away: namely by inquiring, whether he hath faith, and vertue, and knowledge, and temperance, and patience, and godlinesse, and brotherly kindnesse, and charity. For saith the Apostle, [e] *If these things be in you, and abound, they make you that ye shall neither be barren, nor vnfruitfull in the knowledge of our Lord Iesus Christ.* And againe, [f] *if ye doe these things, ye shall*

c 2 pet. 1.10.

d vers. 5.6.7.

e ver. 8.

f ver. 10.

shall neuer fall. but if a man after tryall, and examination had of himselfe, cannot finde these things in himselfe, but findes a want of faith, of vertue, and honest conuersation; a want of the true knowledge of God; a want of temperance, and sobriety; if he finde in himselfe a want of patience to endure affliction, and to suffer wrong; if he finde a want of godlinesse, of brotherly kindnesse, and charity; certainly, such a one is in miserable state concerning his soule, how soeuer he be in regard of his outward state in the world. for if they that doe these things shall neuer fall, then they that want these things shall fall, and their fall shall be great. A man that is to purchase land, or to take but a lease of a house or ground, how carefull will he be to make all sure? for if his writings be not good, and sufficient, he knowes that all his mony which he hath layd out, is lost & gone, and he's ouerthrowne. Thus wise are men in their generation: ô that we could be as wise for the saluation of our soules, to make all sure. A man that hath land, & inheritance, hath some good euidence to shew for the same; so we should labour to attaine to this assurance of saluation, that we can be able to shew some good euidence for our inheritance in heauen, lest hauing nothing to shew, we loose our inheritance.

Secondly, seeing that the faith of Gods elect cannot vtterly faile, and that they who haue true, iustifiing faith cannot finally fall away; this yeildeth exceeding great consolation to the children of God. The faith of a Christian is not strong at all times, but sometimes it may be very weake, and scarcely felt, as after the committing of some great sinne, or in time of sore temptation: so when as with *Dauid*, a man may be in great heauinesse, his soule may be *cast downe*, yet notwithstanding, faith is neuer so quenched in the true beleeuer, but some sparke remaines, yea, a seede remaines, that immortall, incorruptible seed; & that in time, will quicken, and reuiue. Like as a sicke man, that is brought very low with

Vse 2. Consolation to the children of God, because their faith shall not vtterly faile.

g *Psal.* 42. 11.

with sicknes, his stomacke failes him, he loaths his meat, the Phisitian forsaks him, & all men hold him not a man for this world: notwithstanding while breath is in his body, there is hope: & many times, such a one reuiues, recouers, and comes to his strength againe; so a Christian, sore wounded with sinne, and in grieuous temptations, giues few comfortable words, but sends forth sighes, and sobs; and many times doe proceed from him desperate speeches, so that they that see, and heare him, might feare, least all faith were gone; yet afterwards, in time, the sparke of faith is kindled, and flameth, the immortall seed is quickned, and the Spirit puts new life of grace into the distressed soule; making the sinner, to beleeue in Christ, to hope in Gods mercy, to trust in God, to call vpon God, and cry *Abba Father*. To conclude, a Christian, who vpon good ground, is assured that hee hath true, iustifying faith, may confidently say with St Paul, h *I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord.*

h Rom. 8. 38. 39.

CHAP. XVII.

Of the signes and markes of true, iustifying faith: and first, of the inward signes thereof.

10 Signes of true faith.

THe tenth, and last point, in the Treatise of faith, is, touching the signes, and marks of true, iustifying faith: How a man may know whether he hath the true faith.

Two-fold.

The signes and markes of faith are two-fold.

The first, are inward.

The second, outward.

There

There are inward signes of faith, whereby a man may know and find in himselfe, that he hath faith: and there are also outward signes, whereby not onely he himselfe may be assured, but others also may vnderstand, and perceiue, that he hath faith. First, of the inward signes.

The inward signes of true, iustifying faith, are diuerse:

1 Inward signes, as

The first, is the witnesse of the Spirit: euen the Spirit of God. Of which St *Iohn* sayth, [a] *he that beleeueth on the Sonne of God, hath the witnesse in himselfe.* Now, the Spirit of God is a true, and infallible witnesse, a witnesse that cannot deceiue, & the same Spirit beareth witnesse with our spirit, that we are the sonnes of God.

1 The witnesse of the Spirit. a 1. *Ioh.* 5. 10.

Quest. Some may here demand, How may I be assured, that it is the good Spirit of God, which certifies me, that I am the child of God, and haue faith; or that it is not a fancie, or bare coniecture of mine owne, or that it is not some delusion? How shall I be able to discerne betweene these?

Answ. I answere; the Spirit of God, the true witnesse, doth certifie our spirit, and assure our conscience, that we haue indeed true, iustifying faith, that we are the adopted sonnes of God, and shall certainly be saued, specially by these two things.

1 First, the Spirit of God perswades our conscience inwardly, that we haue faith, vpon good ground, and sound reason, taken, not from our owne works, or worthinesse, but from the goodnesse and bountifulnesse of God towards vs, from the mercie of God, and grace in Christ: and so, neither the flesh, nor the Deuill doth perswade.

2 Secondly, the Spirit of God perswades vs of the certaintie of faith, by the effects which it worketh in vs. As namely, the purifying of the heart, purging out sinne; so that no sinne hath rule and dominion in the heart; likewise, stirring vp in our hearts, a loue of God, a hatred of sinne, an earnest desire to pray vnto God, and an endeuour to please God; also an inward spirituall ioy, and peace

peace of conscience, &c. All which, are true effects, and manifest fruits of the Spirit, and cannot come eyther from the flesh or the Deuill, and therefore the testimony of the Spirit, is a true, and sure witnesse, to assure vs, that we haue the true faith: and he that beleeueth on the son of God, hath this *witnesse in himselfe*.

2 A feeling of grace.

The second, is an inward feeling of spirituall grace, a feeling of faith in a mans selfe. When a man is perswaded of the truth of the Gospell, and all the promises contained therein; and in particular, is perswaded for himselfe, that his sinnes, of the mercie of God, and through the merites of Christ, are pardoned, and he receiued into fauour with God: the inward feeling, and perceiuing of this in the [b] *heart*, is a signe of faith. This was in *Dauid*, after that he had confessed his sinnes vnto God, as he witnesseth, saying, [c] *I acknowledge my sinne vnto thee, and mine iniquitie haue I not hid: I said I will confesse my transgressions vnto the Lord; and thou forgauest the iniquitie of my sinne.*

b *Menti nostræ, fides nostra conspicua est.*

c *Psal.* 32. 5.

3 A godly desire and purpose to obey Gods commandements.

The third, is a godly desire, and a holy, resolued purpose, to walke in obedience to Gods commandements; to please God, and to doe his will. This was also in *Dauid*, for he saith, [d] *I haue respect vnto all thy Commaundements.*

d *Psal.* 119. 6.

4 Deuout prayer

The fourth, is deuout prayer, calling vpon the name of the Lord, with confidence, that God will heare our prayers, and grant our requests. For faith if it be in the heart indeed, will set the heart a-working, to thinke on God, to pray vnto God, and to call vpon his name. For this cause, the Spirit of God is called the spirit of grace, and supplications, the Lord by the Prophet *Zacharie* sayth, [e] *I will powre vpon the house of Dauid, and vpon the inhabitants of Ierusalem, the spirit of grace, and of supplications.* And it is called the spirit of grace and supplications, because it is of the gracious working of Gods holy spirit, that sinners are brought to repentace of their sins, that they mourne & sorrow for their sins, and that they seeke

e *Zach.* 12. 10.

seeke vnto the Lord, and call vnto him for grace and mercy. This is the same Spirit, which [f] *helpeth our infirmities*; as S. *Paul* speakes, *For we know not what we should pray for as we ought; but the Spirit it selfe maketh intercession for vs, with groninges which cannot bee vttered.* This is also that which S. *Paul* hath to the Galatians, [g] *And because yee are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, crying, Abba Father.* By all which, it is manifest, that it is a sure and certaine signe of true faith, if the Spirit of God worke this grace in vs, to stirre vp our hearts, by deuout prayer and supplication, to seeke vnto God, to runne vnto our Heauenly Father, and to cry *Abba, Father.* A childe in time of sickneſſe, paine, and griefe, or being in any perill and danger, whither doth he run, or to whom doth he cry, but to his father? he hopes his father will helpe him, and therefore calls and cryes to his father, complaines and makes his mone to his father. Like as the *Shunamites* sonne, when he was sore grieued with a paine in his head, came to his father and sayd, [h] *My head, my head.* So, the sonnes and children of God, in time of their heauineſſe of soule, when they are sicke with sinne, diseased in soule, and troubled in conscience, with the burthen of their sinnes, or whether they bee in any outward affliction or trouble, whither doe they run, but to their Heauenly Father? and as the *Shunamites* childe sayd to his father, *My head, my head*; so they euery one cry, *My soule, my soule*; *My conscience, my conscience*: my soule is in heauineſſe, my conscience is sore troubled and burdened, with the heauy waight of my sinnes. And then in hope of the mercy of God in *Iesus Christ*, they humbly confesse their sinnes, they hide not their iniquities, they earnestly craue mercy, and sue for the pardon of their sinnes; aboue all things, they seeke ease to their afflicted soule, and comfort to their distressed conscience: building vpon those gracious words of our Sauiour, [i] *Come vnto me all ye that labour, and are heauy laden, and I will giue you rest.* And thus

f *Rom.* 8 26.

g *Gal.* 4. 6.

h *Luk.* 4. 19.

i *Matth.* 11. 28.

thus to call vpon the name of the Lord, is a signe of faith.

5 Conflict betweene the flesh and the spirit. Two-fold.

The first, is an inward conflict betweene the Flesh and the Spirit: and that is two-fold.

The one, is a striuing against sinne.

The other, a striuing against doubtings.

1 A striuing against sinne.

Touching the first: no man in this life is perfectly sanctified; but hath neede to pray more and more for the Spirit of sanctification, that he may bee wholly sanctified. Hence it is, that though a naturall, and vnregenerate man bee wholly carnall, yet a regenerate man is not all spirituall; but partly carnall, and partly spirituall. For although a Christian, regenerate, and sanctified, hath his heart purified by faith; yet naturall corruption is not altogether purged out of the heart: that remaines in vs [k] *to exercise vs.* This, in the children of God now regenerate and sanctified, is called *flesh*: and the sanctified part in them, is called *spirit*. And in the regenerate, there is a great combat, a spirituall fight, and great striuing betweene these two, the *flesh* and the *spirit*, which shall get the victory. The manner of which combat and inward fight, S. *Paul* describes thus: [l] *The flesh lusteth against the spirit, the spirit against the flesh, and these are contrary the one to the other: so that ye cannot doe the things that ye would.* A Christian regenerate and sanctified, is in the way to Heauen, and the *spirit*, that is, the sanctified part drawes him on to God-ward, and hastens him forward towards the Kingdome of Heauen: but the *flesh*, that is, the corruption of nature, rebels and labours to draw him backwards to the world; and would, if it were possible, draw him downe to hell. Hence it is, that a Christian findes in himselfe, pride of heart, lust of the flesh, filthy desires, vncleane thoughts, couetous desires, anger, hatred, enuy, malice, grudgings, and desire of reuenge, &c. haling and pulling him one way; and against these, he feeles humility, temperance, loue, patience, meekenesse, and other graces, drawing him another way.

k Εἰς ἄγωνα.

l Gal. 5. 17.

way. Now, if a man doe finde grace striuing against corruption, good motions of the good Spirit, fighting against bad motions of the euill Spirit, and if a man doe indeede and in truth, finde that he doth earnestly striue against sinne, that he labours to mortifie his affections, to crucifie the flesh with the affections and lusts, to subdue sinne and wickednesse, this is a signe of grace, and a sure marke that faith is in the heart, at least, in some measure. According to that saying of the Apostle, [m] *They that are Christs, haue crucified the flesh, with the affections and lusts.* As [n] *Rebecca* knew her selfe to bee quicke with childe, by the struggling and striuing of the twins in her wombe; so a Christian may know whether he be quickned by grace, and liue by faith in the Sonne of God, by the inward conflict and striuing betweene the *Flesh* and the *Spirit*.

m *Vers.* 24.

n *Gen.* 25. 22, 23.

The second kinde of inward conflict betweene the flesh and the spirit, is an inward striuing against doubtings, and distrusts in Gods mercy. It is the Deuils policy, either to cause men; whiles they remaine in their naturall state, without true faith and repentance, to presume on Gods mercy; or else hauing faith and repentance, to set before them their sinnes, and to suggest into their hearts, doubtings of the remission of their sins, doubtings concerning their faith and repentance, and doubtings concerning their vocation, and sanctification. And thereby, would if it were possible, extinguish their faith, and bring them to despaire of Gods mercy. But against all these difficulties, true iustifying faith, if it be in the heart, will shew it selfe, though perhaps in these temptations, but weakely, yet truely, to striue against temptations, and to fight against all these doubtings. It is true, I confesse; the children of God may be troubled with doubtings, but not ouercome of doubtings. *Dauid* is driuen to this expostulation, [o] *Will the Lord cast off for euer? And will he be fauourable no more? Is his mercy cleane gone for euer?* Heere are great doubtings in *Dauid* a seruant

2 A striuing against doubtings.

o *Psal.* 77. 7, 8.

uant of the Lord; but he ouercame his doubtings: for neither *Dauid*, nor any of the children of God continue still in their doubtings. They are neuer with *Cain* and *Iudas* brought to such desperate doubtings, as vtterly, and finally to despaire of the mercy of God. They may, for a time, haue distrustfull thoughts, and doubtfull speeches, but faith in the end gets the vpper hand. Windes and flouds may beat vpon the house grounded vpon the rocke, aswell as vpon the house built vpon the sand, but cannot make it fall. And many [p] *distrustfull doubtings* may beat against the faith of a Christian, but cannot beat it downe, they may fight against it, but cannot ouercome it. Wherefore, to finde in our selues a resisting of such distrustfull doubtings, is a signe of Faith: as appeareth in that saying of S. *Peter*, [q] *Your aduersary the Deuill, as a roaring Lyon, walketh about, seeking whom he may deuoure, whom resist, stedfast in the faith.*

[p] *Dubitationes fidem in nobis oppugnant, non tamen expugnant. Polan.*

[q] 1 *Pet.* 5. 8.

Vse.

Examine our selues, whether we haue the true faith.

By these forenamed signes and markes of *Faith*, wee are to try and examine our selues, whether we haue true iustifying faith; whether we liue by the faith of the Son of God, and whether *Christ* dwell in our hearts by faith. This is the Apostles exhortation, [r] *Examine your selues whether yee be in the faith, proone your owne selues: know ye not your owne selues, how that Iesus Christ is in you, except you be reprobates?* Now then let vs euery one make a search into our hearts, and try whether wee finde the good Spirit of God perswading vs indeede, that wee are the children of God, and that wee haue faith: whether we haue a feeling of spirituall grace: whether the Spirit of God hath wrought in vs a loue of God, a hatred of sinne, a resolued purpose to amend our liues: whether we finde in our selues, the spirit of grace and of supplications: and whether we can truely finde that inward conflict betweene the flesh and the spirit. If these things be in vs, happy are we. But if vpon examination had, these things be wanting in any, such men may speake of faith, but as yet they haue it not: they are farre short of true

[r] 2 *Cor.* 13. 5.

saning

saving faith, and so come short of saluation. Let the search be made a little more inwardly: A man may know whether hee hath faith, by the inward feeling of grace; if faith be in the heart, the Spirit of God will set it a working, it will not lie asleep, but it will stirre vp other graces of God in vs; it will make vs to loue God, and hate sinne, more then euer we did before. It will moue vs to pray, and call vpon the name of the Lord. Wherefore, if any one doe not feele in himselfe, a gracious working of the good Spirit, if he finde not in himselfe a farre greater loue of God, and loathing of sinne, if hee haue not a more holy purpose to obey God, & to do his will; if he doe not, nor cannot pray, if in his trouble and affliction, outward and inward, hee doe not seeke vnto God, if he doe not with the childe, run to his Heauenly Father, and cry, *Abba, Father*, it's an euident signe, that as yet, *Christ* doth not dwell in his heart by faith, & that as yet he liues not by the faith of the Sonne of God. Let vs search yet a little further; the vnregenerate man continues in sinne, liues in the manifest transgression of the Commandements of God, yet presumes hee hath faith. I hope, saith hee, I haue a good faith: but how is it, ô man, if thou hast true faith, that thou still liuest in sinne? certaine it is, if faith were in thy heart, it would cause a reformation of life, or at least, a holy purpose of amendment of life. And so in time, and by degrees, thy heart would be renewed, and thy life reformed.

Indeede, I know I ought to reforme my wayes, and amend my life, and I would faine amend, but it is the flesh that drawes mee to euill. But I demand of thee, ô man, that complaineſt of the flesh, where is the inward conflict betweene the flesh and the spirit? and where is thy striuing against thy corruptions? what, doe euill thoughts arise in thy heart, and thou makeſt no resistance? doth thy heart swell with pride? doe filthy lusts arise in thy heart? doth thy heart abound with couetous desires? and ouerflow with the gall of bitternesse, anger, hatred,

hatred, enuy, malice, and desire of reuenge? and doest thou not striue against these corruptions, but giuest way vnto them, entertaining them, and embracing them? certainely, heere is no good signe of grace, nor of true faith. For where true faith is, there will be a resisting of sinne, and a striuing against corruptions. Wherefore, if we would haue a good testimony in our selues, of the assurance of true faith, then wee must bee carefull to resist sinne, and to striue against our corruptions: and although the combate will be great, to master our sinnes, and to get dominion ouer our corruptions, yet by little and little, we shall ouercome, and in the end, get the victory. According to that saying of S. *Iohn*, [f] *This is the victory that ouercommeth the world, euen our faith.*

[f] 1 Ioh. 5. 4.

CHAP. XVIII.

Of the outward signes of true iustifying Faith; and first, of Patience in suffering afflictions.

2 Outward signes.

FAith, as it may be discerned by inward, so also by outward signes. And the outward signes of true iustifying faith, are these.

1 Patience.

The first, is Patience in suffering: of which, S. *Paul* speakes thus to the Philippians, [a] *For vnto you it is giuen in the behalfe of Christ, not only to beleeue on him, but also to suffer for his sake.* As if he should haue sayd; now since that you beleeue, there arise troubles, and persecutions; aduersaries rise vp against you, and trouble you; but bee not yee afraid of these things, bee not terrified therewith, for seeing God hath giuen you grace to beleeue in his Sonne *Iesus Christ*, you must be content also to suffer for his sake: and the same God that gaue you faith to beleeue in *Christ*, will also giue you patience to suffer for *Christs* sake: and this shall be a testimony and witnesse

[a] Phil. 1. 29.

witnesse to all men, of the truth of your faith in Christ? if you haue patience to suffer for Christ's sake. So then, to [b] *suffer for Christ's sake is a manifest testimonie, and good signe of faith in Christ.* For no man can truly suffer for Christ, except it be first giuen him to beleeue in *Christ.*

b *Tati pro Christo, manifestissimum est argumentum fidei in Christum. Zanch. in Philip.*

Of patience in suffering, I will entreate,

First, generally, of suffering all manner of afflictions, inward and outward, as they come from God.

Two-fold.

Secondly, particularly, of suffering iniuries & wrongs from men.

1

First, of suffering afflictions in generall: and therein I will shew,

In suffering afflictions.

First, wherein the sufferings of a Christian consist, and what things are required thereunto, that his sufferings may be acceptable, and well pleasing vnto God.

And therein, two things.

Secondly, I will vse motiues to perswade vnto patient suffering.

1

For the first: That the sufferings of a Christian may please God, three things are required thereunto.

How our sufferings may please God. Three things required thereunto.

The first, is, to suffer for the name of Christ:

The second, is, to suffer for any righteous cause,

The third, is, to suffer patiently.

Touching the first: Euery suffering is not commendable before men, much lesse acceptable before God: but that suffering is commendable, and acceptable before God, which is

1

First, for *Christ's* sake, and the Gospels sake. When a Christian suffers tribulation & persecution for the name of Christ. Of this, our Sauiour saith, [d] *blessed are ye, when men shall reuile you, and persecute you, and shall say all manner of euill against you, falsly for my sake.* To which agreeth the saying of S. *Peter.* [e] *if ye be reproched for the name of Christ, happie are ye*: this was the honour and glorie of those Christians, who haue beene persecuted, tormented, and suffered death for Christs sake. For they rather yeelded to suffer death, then to denie Christ. This is the Crowne of Martyrdome, for it was not their bare

To suffer for the name of Christ.

d *Matth. 5. 11.*

e 1. *Pet. 4. 14.*

f Non pœna, sed causa verum facit Martyrem. Cypr.

f *suffering that made them Martyrs, but their cause.* Because they suffered for the name of Christ. Wherefore, Heretiques, though they suffer neuer so manie, and sore torments, yet they are not Martyrs, neither are their sufferings acceptable to God: because they suffer not for Christ's sake: nor for the truth, but against the truth.

2 To suffer for well-doing.

Secondly, sufferings are acceptable to God, when they are for well-doing: and when we are afflicted, persecuted, and troubled wrongfully. As S. *Peter* saith, g *This is thanke-worthy, if a man for conscience toward God endure griefe, suffering wrongfully.* Againe, he saith, h *it is better if the will of God be so, that ye suffer for well-doing, then for euill doing.* And againe, i *let none of you suffer as a murtherer, or as a theefe, or as an euill doer, or as a busibodie in other mens matters, yet if any man suffer as a Christian, let him not be ashamed.*

g 1. Pet. 2. 19.

h 1. Pet. 3. 17.

i 1. Pet. 4. 15, 16

3 To suffer patiently.

The third thing, which makes our sufferings acceptable to God, is to suffer patiently. Whether it be for Christ's sake, or whether it be in any other righteous cause, it is the part of a Christian, not onely to suffer, but to suffer patiently. For this is the difference betweene the wicked and the godly, concerning their sufferings: both may suffer afflictions, as sickneſſe, infirmitie, and paine of bodie, pouertie, and such like, but not both alike: both may suffer the same things, but not with the same mind. The wicked suffer afflictions of neceſſitie, because they cannot helpe themselues, and know not how to be ridd of their paine, and troubles: their suffering is a constrained suffering, and their patience, patience perforce. But the godly suffer afflictions patiently: they endure all afflictions, which the Lord layes vpon them, with a willing minde, a meeke heart, and quiet patience. Such ought our sufferings to be, that they may please God.

2 Motiues to perswade to patience. Taken from

In the second place, I am to vse motiues, to perswade to Patience in suffering afflictions. Which I take,

First, from the Scriptures.

Secondly, from the neceſſitie of afflictions.

Thirdly,

Thirdly, from the benefit thereof.

For the first: The Scripture perswades to patience in suffering afflictions, both by testimonies and examples. First, by testimonies: *Solamon* giues this wise counsell, [k] *my sonne, despise not the chastning of the Lord,* Our Sauiour *Christ* saith, [l] *if any man will come after me, let him denie himselfe, and take vp his crosse daily, and follow me.* Saint *Iames* is verie earnest in exhorting to Patience, [m] *be patient therefore, brethren, vnto the comming of the Lord: behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, vntill he receiue the early and latter raine. Be ye also patient.*

1 The Scriptures. And

1 Testimonies.

k *Pro.* 3. 11.

l *Luk.* 9. 23.

m *Iam.* 5. 8. 9.

Examples also we haue hereof in the Scriptures: *Iob* is a Mirrour of patience: for when he had lost all his goods and substance, his sheepe, his oxen, his camells and asses, yea, when his children were slaine; his patience was such, that he blessed God. For he [n] *fell downe vpon the ground and worshipped, and said, naked came I out of my mothers wombe, and naked shall I returne thither: The Lord gaue, and the Lord hath taken away, blessed be the Name of the Lord.* And when his wife, who should haue beene a helper, and a comfort vnto him, came vnto him vexing his soule, bidding him [o] *Curse God, and die.* His answere was, *What? shall we receiue good at the hand of God, and shall we not receiue euill?* Shall we receiue all blessings, and no crosses? All prosperitie, and no aduersitie? All health, and no sicknesse? Wherefore S. *Iames*, exhorting to patience, sets before our eyes the example of *Iob* for imitation, [p] *Ye haue heard of the patience of Iob, and haue seene the end of the Lord: that the Lord is very pitifull, and of tender mercy.* S. *Paul* is also an example of suffering: when the Christian brethren heard from the mouth of *Agabus*, a Prophet, of the sufferings of *Paul*, which he was to suffer at *Ierusalem*, they laboured to dissuade him from going vp to *Ierusalem*, but *Paul* answered, [q] *What meane yee to weepe and to breake mine heart. For I am readie not to be bound onely, but also to die at Ierusalem, for the name of the*

2 Examples.

n *Iob* 1. 20. 21.

o *Iob* 2. 9. 10.

p *Iam.* 5. 10.

q *Act.* 21. 13.

Lord Iesus. And to the *Corinthians*, he sheweth his great patience in suffering many afflictions in this present world. For he saith, [r] *euen vnto this present houre we both hunger and thirst, and are naked, and are buffeted, and haue no certaine dwelling place, and labour, working with our owne hands: being reuiled, we blesse: being persecuted, we suffer it: being defamed, we intreat: we are made as the filth of the world, and are the off-scouring of all things vnto this day.* But no example is like that of our Sauiour Christ: for he, as the Prophet *Esay* saith, [s] *is brought as a lambe to the slaughter, and as a sheepe before the shearer is dumbe, so he openeth not his mouth.* And S. *Peter* saith, [t] *Christ also suffered for vs, leauing vs an example, that ye should follow his steps, who did no sinne, neither was guile found in his mouth. Who when he was reuiled, reuiled not againe; when he suffered, he threatned not, but committed himselfe to him that iudgeth righteously.* Such was the patience of our Lord and Sauiour Iesus Christ.

r 1. Cor. 4. 11. 12. 13.

s Isa. 53. 7.

t 1. Pet. 2. 21. 22. 23.

These are examples written for our instruction, to teach vs patience: Wherunto we may adde the worthy examples of the seruants of the Lord, those faithfull ones, mentioned by the Apostle to the *Hebrewes*, who through faith endured great trials, some were [u] *tortured, others had triall of cruell mockings, and scourgings, yea moreouer of bonds and imprisonment. They were stoned, they were sawen asunder, were tempted, were slaine with the sword: they wandred about in sheepe-skinns, and goat-skinnes, being destitute, afflicted, tormented, of whom the world was not worthy: they wandred in deserts, and in mountaines, and in dens, and in caues of the earth.* And they that suffered such things, were no euill doers; they were the seruants of the Lord Iesus, they beleeued in *Iesus*, and they suffered such things for the name of *Iesus*, as a testimonie of their faith in *Iesus*. Thus first the Scripture exhorteth vs to patience in suffering.

u Heb. 11. 35. 36. 37. 38.

2 The necessitie of afflictions.

The second motiue, to perswade vs to patience in suffering afflictions, I take from the necessity of afflictions.

Afflictions

Afflictions are very necessarie for Christians, and therefore are to be endured with patience: for

First, they are trials of our faith and patience. God trieth his children with many afflictions, and hard trials, trying thereby the constancie of their faith and patience. So he tried *Abrahams* faith, when he commanded him to offer his [x] *sonne, his onely sonne Isaak.* And S. *Iames* saith, [y] *the triall of your faith worketh patience.* Afflictions are as necessarie for a Christian, as the furnace is for gold: of which *Solomon* hath a Prouerbe, [z] *the fining pot is for siluer, and the furnace for gold: but the Lord trieth the hearts.* As the Gold-smiths fire trieth which is good gold, separating the gold from the drosse; so the fire of affliction trieth who is a good christian, and who is not; discerneth who hath faith, and patience, and who hath not. The *Psalmist* saith, [a] *Thou, O God, hast prooued vs: thou hast tryed vs, as siluer is tryed.* And it followeth, *thou layedst affliction vpon our loynes.* The later words expound the former; the Lord trieth and prooueth vs, by laying affliction vpon vs. How can a mans patience be seene but in time of affliction? he is not the patient man, who can onely speake of patience, and commend patience for a vertue, and perhaps exhort others to patience; but when affliction is vpon a mans selfe, when the burthen of affliction lies heauie vpon his owne shoulders, and presseth him downe, if he can then struggle against afflictions, if he can shew the strength of his faith, and patience to beare the afflictions that lie vpon himselfe, patiently; and if he can now shew patience himselfe, when God trieth his patience, this is patience indeede. Thus afflictions are necessarie, for the triall of our faith, and patience.

For afflictions are

1

Trials of our faith and patience.

x *Gen.* 22. 1. 2.

y *Iam.* 1. 3.

z *Pro.* 17. 3.

a *Psal.* 66. 10. 11.

Secondly, afflictions are necessary to cleanse and purifie our hearts; to purge our hearts of inward corruptions, and to scoure out the filthinesse of sinne, that stickes in the heart. For this cause, afflictions are compared to fire, that purgeth and purifieth: the Lord shew-

2

Meanes to cleanse our hearts from sinne.

ed *Ezekiel* the great filthinesse, and vncleannesse of the Inhabitants of *Ierusalem*, by a *boyling pot*, whose scum was in it. [b] *Wo to the bloudy City, to the Pot whose scum is therein, and whose scum is not gone out of it.* By which, was signified, that there was much filthinesse amongst the people, which must be consumed by the fire of affliction and tribulation. Wherfore *Iob*, who was exceedingly afflicted, and as it were, cast into the very fire of affliction, saith, [c] *When he hath tryed me, I shall come forth as gold.* Afflictions are as necessary for the soule, as physicke is for the body. If the body bee ouerpressed with grosse and euill humors, its necessary, that it be purged by physicke; so the soule, that is oppressed with the euill humours of sinne, with the filthinesse and vncleannes of vice & iniquity, must be purged by afflictions, to recouer the health of the soule: [d] *The soule is then purged, when it is troubled by afflictions, and suffers for God.* The aire, if it were not cleansed with windes, would proone infectious; the body of man, if it want exercise, breeds ill humours; and standing waters gathers filth: so it is with the soule: if some windes of afflictions doe not blow vpon vs, if we be not exercised with some crosses, and be not troubled with some sort of tribulations, wee shall abound with the ill humours of vice and iniquity, and our hearts will bee a very puddle of filthinesse and vncleannesse. Yea, without afflictions, we shall be euen like *Moab*, of whom it is sayd, [e] *Moab hath beene at ease from his youth, and he hath setled on his lees, and hath not beene emptied from vessell to vessell, neither hath he gone into captivity: therefore his taste remained in him, and his sent is not changed.*

b *Ezek.* 24 3, 4, 5, 6.

c *Iob* 23.10.

d *Tunc anima purgatur, cum propter Deum tribulatur. Chrysost. ad pop. Antioch. Hom.* 66.

e *Ier* 48.11.

3 Without suffering afflictions we cannot come to Heauen.

Thirdly, afflictions are necessary; for except we suffer for *Christ*, we cannot raigne with *Christ*. We are spirituall souldiers of *Iesus Christ*, now, a man is [f] *not crowned, except he striue lawfully.* If we would ouercome, we must striue; if wee would bee crowned in Heauen, wee must endure the hardnesse of afflictions on earth; and if

f 2 *Tim.* 2, 5.

we

we would weare the crowne of glory, wee must bee content to carry the crosse on our shoulders, and to goe after *Christ*, bearing his reproch. S. *Paul* saith, [g] *And if (wee be children, then heires, heires of God, and ioynt-heires with Christ: if so be that we suffer with him, that wee may bee also glorified together.* No glory in heauen, without some sufferings on earth. But, [h] *if wee suffer, wee shall also raigne with him.* Suffering for *Christ*, goeth before raigning with *Christ*. The way to heauen, is by afflictions and tribulations, [i] *We must, through much tribulation, enter into the Kingdom of God.* If we will come to heauen, we must goe as the *Israelites* went, [k] *through fire, and through water:* that is, through hard and great afflictions: the *Israelites* are promised the land of *Canaan*, but first, they endure much hardnesse in Ægypt; they must passe thorow the red sea, goe thorow a wildernesse, fight many battels, and ouercome many enemies, before they enioy the promised land: Heauen is our promised land: but before we can come thither, wee must endure much trouble in the world; passe thorow a sea of troubles, go thorow a wildernesse of thorny tribulations, fight many battels against our spirituall enemies, the flesh, the world, and the Deuill; and by Faith, get the victory, and ouercome, before wee can sit with *Christ* in his Throne. As *Christ* also saith, [l] *To him that ouercommeth, will I grant, to sit with me in my Throne, euen as I also ouercame, and am set downe with my Father in his Throne.*

g *Rom.* 8 17.

h 2 *Tim.* 2. 12.

i *Acts* 14. 22.

k *Psal.* 66. 12.

l *Rev.* 3. 21.

Fourthly, if we haue not afflictions, we are not the true sonnes of God: so saith the Apostle, [m] *But if ye be without chastisement, wherof all are partakers, then are ye* bastards *and not sonnes.* Thus afflictions are necessarie.

4 Without afflictions, we are no sonnes of God.

m *Heb.* 12. 8.

The Third motiue, to perswade vs to suffer afflictions patiently, I take from the benefit of afflictions. what is there benefit of afflictions? doe afflictions profit a man? and is there any good in afflictions? yea, afflictions as they are necessarie; so are they also good and profitable; and that diuers waies.

3 The benefit of afflictions. For afflictions are

1 A meanes to humble vs.

First, afflictions serue greatly for the humbling of a sinner: afflictions cause a sinner to search into his owne heart, to finde out his owne waies, they make a man know himselfe, know his owne waies, they make a man know himselfe, know his owne sinnes and misery, and to see in what danger his soule stands, by reason of his sinfull life: and so at last, through afflictions, he is humbled before God. A sinner going on in his sinnes, is presumptuous, high minded, stubborne, and rebellious against God: Like *Ephraim*, who before the Lord chastised him, was as a [n] *Bullock vnaccustomed to the yoke*. But chastisements, and afflictions doe bring downe a sinner, bring his necke vnder the yoke, and humble him before the Lord; as *Israel* being in great affliction and miserie, is humbled, and lamenteth thus, [o] *Remembring mine affliction & my misery, the wormewood and the gall, my soule hath them still in remembrance, and is humbled in me.* *Manasseh* king of *Iudah*, a great sinner, neuer truly humbled himselfe, til the Lord laid great affliction vpon him: [p] *and when he was in affliction, he besought the Lord his God, and humbled himselfe greatly before the God of his fathers,*

n *Ier.* 31.18.

o *Lam.* 3.19.20.

p 2 *Chr.* 33.12.

2 A meanes to stirre vp the graces of God in vs.

Secondly, afflictions are a meanes to stirre vp many graces of God in vs, and to set them a working: as faith, hope, charity, humilitie, patience, &c. as *S. Paul.* saith, [q] *Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed.* Frankincense being cast into the fire, maketh a more excellent perfume; and spices being beaten, smell much sweeter: so a Christian being cast into the fire of affliction, tried with the fiery triall, maketh a more sweet perfume in the nosthrills of almighty God, and being beaten with tribulations, smells farre sweeter, by the graces which now appeare in him: for now, are manifested his faith, hope, charity, humility, patience &c. and now he sends vp the sweete incense of praier.

q *Rom.* 5.3.4.5.

3 A meanes to bring vs neerer vnto God:

Thirdly, afflictions are an effectuall meanes to bring vs neerer vnto God. By our sinnes, we goe astray from God,

God, and wander too and fro in our owne waies, and the further that we goe on in our sinnes, and the longer that wee continue therein, the further off are we from God: now, afflictions are a meanes to cause vs to turne from our euill way, and to returne vnto God. [r] *In their affliction they will seeke me early* saith the Lord of the people of *Israel*, *David* saith of himselfe, [s] *before I was afflicted, I went astray, but now haue I kept thy word.* and againe he saith, [t] *it is good for me, that I haue beene afflicted; that I might learne thy statutes.* of the *Israelites* its said, [u] *when he slew them, then they sought him: and they returned, and inquired early after God.*

r *Hos.* 5.15.

s *Psal.* 119.67.

t *Vers.* 71.

u *Psal.* 78.34.

4

A signe of Gods loue.

Fourthly, afflictions are a signe of Gods loue and fauour vnto vs: so saith the Apostle, [x] *Whom the Lord loueth he chasteneth, and scourgeth euery sonne whom he receiueth. if ye endure chastening, God dealeth with you as with sonnes: for what sonne is he whom the Father chasteneth not?* yea, *Christ Iesus* the sonne of God, though he was [y] *without sinne, yet was he not without the scourge of affliction. Beniamin*, was best beloued of *Ioseph*, and the [z] *cup was found in his sack.* Whom God loueth aboue many others, vpon them will he lay afflictions, but all for their good, because he loueth them.

x *Heb.* 12.6.7.

y *Sine peccato, non tamen sine flagello.*

z *Gen.* 44.12.

Vse 1.

Patiently to endure afflictions.

Now, considering, that the Scripture requireth patient suffering; seeing wee haue so many faithfull witnesses, who haue testified their faith by their sufferings; and seeing the necessity and benefit of suffering is so great; from hence, we are to learne, willingly to submit our selues vnto God who afflicteth vs; cheerfully to put vnder our shoulders, to vnder goe the yoke of *Christ*, and patiently to carry his crosse. A Christian hauing embraced the Gospell of *Christ*; hauing apprehended *Christ* by faith, and taken vpon him the name and profession of Christ, must not thinke to passe to heauen with ease; he must looke for some afflictions, inward, or outward, lesse or more. [a] *If any man will come after me,* saith *Christ*, *Let him deny himselfe and take vp his crosse daily*

a *Luk.* 9.23.

daily and follow me. Afflictions, and tribulations are the lot and portion of the righteous; wherefore our Sauiour saith, [b] *in the world ye shall haue tribulation.* And it is a marke of wicked and vngodly men, to be without tribulations and afflictions; [c] *they are not in trouble as other men,* saith the Psalmist; *neither are they plagued like other men.* But they are as oxen fatted for the day of slaughter: for as oxen appointed for the slaughter, feede in greene pastures, and are fatted in the stalls; whereas the oxe that treadeth out the corne, feedeth more hardly, & is vsed to the yoke: so the wicked and vngodly for the most part, take their pleasures, liue at ease, & spend their daies in prosperity and wordly delights, but they are set in [d] *slippery places. God casteth them downe into destruction, and they are brought into desolation as in a moment.* But the righteous, though they haue tribulation, and endure affliction in this life, yet there end shall be peace and quietnesse. [e] *He shall enter into peace: they shall rest in their beds,* as saith the Prophet *Esay*: and after this life, [f] *There shall be no more death, neither sorrow, nor crying, neither shall there be any more paine.*

b *Ioh.* 16.33.

c *Psal.* 73.5.

d *Ver.* 18.19.

e *Isa.* 57.2.

f *Reu.* 21.4.

Vse 2. Against impatience, by

Further, seing that so great patience is required in suffering, and that afflictions are so necessarie, and profitable for euery Christian; the consideration hereof, serues to reproue all impatience about suffering afflictions. and men may offend diuerse waies, through impatience, as.

1 Murmuring against God.

First, by murmuring against God: when God sends afflictions vpon people, and they grudge within themselues, repine and fret, because the hand of God is vpon them afflicting them: this was the sinne of the *Israelites,* going out of *Egypt.* When they came to the wildernesse and found no bread, they [g] *murmured against Moses and Aaron,* and when they wanted water, they *murmured* againe. Such murmurers are likened to swine, which make a great noise, and grudge if they be not satisfied.

g *Exod.* 16. 2.
h *Exod.* 17. 3.

Secondly,

Secondly, when men will not waite Gods leasure, nor stay his good time: but will appoint themselues a time, and limit God: this was likewise the sinne of *Israel*, of whome its said in the Psalmes, [i] *The turned backe, and tempted God: and limited the holy one of Israel.* This was the sinne of those [k] *Bethulians*, who, when their citie was besieged, would not waite the time of the Lords deliuerance, but set a certaine time, that if the Lord did not send them helpe within the space of fiue daies, then they would deliuer vp the City to the enemie. But to keepe vs from this kind of impatience, we ought rather to [l] *Wait for the Lord, and to hope in him, for with the Lord there is mercie, and with him is plentuous redemtion*, as saith the Psalmist.

2 Limiting God.

i Psal. 78. 41.

k Iudith. 7.

l Psal. 130. 5. 6. 7.

Thirdly [c] by fainting vnder the crosse, being wearied with the burthen of afflictions; hence it is, that many in time of tribulation, cry out of the greatnesse of their crosse, and grieuousnesse of their paine; *neuer was any so crossed, neuer was any so much troubled, neuer had any such paine*, and such like words of impatience: and diuerse hereupon out of discontentment, and through impatience, wish themselues out of the world, that they might be rid of their trouble, and eased of their paine. But I wish and desire, that such people would first examine themselues, and consider well aforehand, whether they be ready and well-prepared for death, before they so much desire the comming of death: lest death come vnlookt for, and take them vnawares.

3 Fainting vnder the crosse.

And I demand of all such as are any way impatient, either by murmuring against God, or are not content to wait the Lords leisure, or that faint vnder their afflictions and crosses; where is your patience? and where is your faith? certaine it is, if faith were in the heart, it would help to strengthen our hearts, that we should not faint in tribulation: and the triall of our faith would worke parience, and our patience in suffering, would be a testimony and a witnesse of our faith; that as it is *giuen*

vnto

vnto vs in the behalfe of Christ, to beleeue in him, so also to suffer for his sake.

CHAP. XIX.

Of Patience in suffering wrongs and iniuries.

2 In suffering wrongs and iniuries from men. And therein two things.

HItherto of Patience in suffering afflictions in generall. There is also Patience to be shewed, in suffering wrongs and iniuries from men. In handling whereof, I will shew,

First, what the wrongs and iniuries are, which a Christian may, or can suffer from men: that so hee may see how farre his patience is to extend, and stretch it selfe.

Secondly, I will make it manifest, that a Christian is to suffer wrongs and iniuries from men.

For the first: All wrongs and iniuries that one man may or can doe to another, may bee reduced to these three heads.

1 The sorts and kindes of wrongs and iniuries. Three-fold.

They are either touching,

First, a mans body, and so concerne his person: or

Secondly, a mans goods: or,

Thirdly, a mans good name.

Which may be done two wayes.

And these wrongs and iniuries to others, are, or may be done, two waies: either

Secretly, or
Openly.

1 Secretly.

First, Secretly, by the euill imaginations & thoughts of the heart. When an enuious or malicious minded man thinkes euill of his neighbour in his heart: concerning which, the Prophet *Zachary* hath this admonition:

a Zach.8.17. a *Let none of you imagine euill in your hearts, against his neighbour.*

2 Openly.

Secondly, more openly and manifestly: and that both by

Word,

{Word, and
{Deed.

Two manner of wayes.

For, both by word and deede, a man may do wrong to his neighbour, three wayes; In regard of

First, his body,

Secondly, his goods.

Thirdly, his good name.

First, a man may doe wrong to his neighbours body: and that,

1 To a mans body. And that,

First, by word; discommending and disgracing his person, or speaking disdainefully and scornefully, of the shape and proportion of his body.

1 By word.

Secondly, by deede; as smiting his neighbour, hurting and wounding his body, or shedding his bloud: also by abusing the body of any, through fornication, or any manner of vncleannesse.

2 By deede.

Secondly, wrongs and iniuries may bee done to a man, concerning his goods:

2 To a mans goods. And that,

First, by word; when any one speaks the worst of his neighbours goods, dispraising his corne, or cattell, or wares, or any thing that his neighbour hath; with a purpose to bring others in dislike with his neighbours goods, and so to hinder him in the sale of them.

1 By word.

Secondly, by deede; when any one offers any personall wrong to a mans children, or seruants, by smiting and hurting them: or when any one doth steale and purloyne any mans goods, or violently take them from him: when any one goeth about to hurt and hinder another of his right, and when one doth trespasse against his neighbour, and either spoile or hurt his neighbours corne or cattell, or any thing that is his.

2 By deede.

Thirdly, men may doe wrong to others, in regard of their good name. And that,

3 To a mans good name. And that,

First, by word; by railing termes, reuiling speeches, and false accusations; by slandring, and back-biting; and by any manner of words, which may tend to the defaming and discrediting of a mans neighbour.

1 By word.

Secondly,

2
By deede.

Secondly, by deede; by the act of bearing false witnesse before a Magistrate: for there, not only the tongue speakes, but the hand acts a part, and both tongue and hand agree together, to testifie an vntruth against his neighbour.

2
To suffer wrong patiently.

Motiues thereunto.

These are the sorts and kindes of wrongs, which any man may or can doe vnto another. Now, in the second place, I am to proove, that it is the part of a good Christian, when he is iniuried and wronged; to suffer wrong and iniury, and that patiently; whether the wrong bee touching his body, goods, or good name. Which I manifest,

First, by testimonies of Scripture.

Secondly, by example in Scripture.

1
Testimonies of Scripture.

For the first. The Scripture is plentifull in precepts and exhortations to patience, in suffering wrongs. Our Sauiour *Christ* saith, [b] *Loue your enemies, blesse them that curse you, doe good to them that hate you, and pray for them which despitefully vse you, and persecute you.* Heere is great patience required; for if any one haue an enemy that railes on him, and reuiles him, that speakes euill against him, yea, curseth him, he is commanded to blesse: if our enemy hate vs, we are to wish well vnto him, yea, to doe him good; and if our enemy should trouble vs, and persecute vs, and despitefully vse vs, yet wee are to pray for our enemy, as *Christ* prayed for his Crucifiers, [c] *Father, forgiue them.* And as *Steuen* prayed for his Persecutors, [d] *Lord, lay not this sinne to their charge.* S. *Paul* rebuking the Corinthians, for their manner of going to law, saith, [e] *Why doe yee not rather take wrong? why doe yee not rather suffer your selues to be defrauded?* adde heereunto, his exhortation to the Romanes, [f] *If it be possible, as much as lieth in you, liue peaceably with all men.* It is hard for a man to liue peaceably with all men; yet it is not impossible; and therefore the Apostle would haue euery one to labour, by all meanes, as much as lies in him, to preserue peace and concord with all men, which a man cannot possibly

b *Matth.* 5.44.

c *Luk.* 23.34.

d *Acts* 7.60.

e 1 *Cor.* 6.7.

f *Rom.* 12.18.

possibly doe, except hee bee content to suffer much, and to put vp many wrongs and iniuries, whether they concerne his body, goods, or good name.

And to perswade vs yet more to patient suffering of wrongs, wee are not destitute of examples of rare patience in suffering wrongs, and putting vp iniuries, both in body, goods, and good name.

2 Examples of suffering wrong.

Of patient suffering wrongs and iniuries in body, *Paul* is our example; who to the *Corinthians* saith, that he was in [g] *stripes aboue measure, in prison more frequent: in deaths oft. Of the Iewes,* saith hee, *fiue times receiued I forty stripes saue one. Thrice was I beaten with rods, once was I stoned.* These were *Pauls* sufferings from the hands of men, concerning his body; in all which, hee laboured to [h] *approoue himselfe as the Minister of God, in much patience.*

1 In body.

g 2 Cor. 11 23, 24, 25.

h 2 Cor. 6. 4, 5.

Of patience in suffering wrongs in goods, *Iob* is an example; who was robbed of his Oxen and Asses, by the [i] *Sabeans:* and of his Camels, by the [k] *Caldeans:* these *Sabeans* and *Caldeans* made out their bands, and came with force against *Iobs* seruants, they cruelly slue his seruants, and violently tooke away his goods and substance, his Oxen, his Asses, and his Camels: all which wrongs and iniuries from the hands of cruell men, *Iob* tooke patiently, and sayd, [l] *The Lord gaue, and the Lord hath taken away, blessed be the name of the Lord.*

2 In goods.

i *Iob* 1. 14, 15.

k *Vers.* 17.

l *Vers.* 21.

And, for patient suffering of wrongs and iniuries, concerning a mans good name, *Dauid* is our example: for he saith, * *They that sit in the gate, speake against mee; & I was the song of the Drunkards. But as for me, my prayer is vnto thee, ô Lord.* *Dauid* confesseth, that wicked men, sonnes of *Belial,* prophane people, very Drunkards, as they sate ouer their pots, did abuse him in words, spake euill of him behinde his backe, and made songs of him. And yet such was *Dauids* patience, that he suffered these things, he endured all, and gaue himselfe to prayer. But *Dauids* patience is most apparent, in forbearing the railing

3 In good name.

* Psal. 69. 12, 13.

ling words of *Shimei*; who in *Dauids* hearing, railed vpon him, saying, [m] *Come out, come out, thou bloudy man, & thou man of Belial:* and when *Abishai*, one of *Dauids* Nobles, would haue gone out in all haste, and stricken off the head of *Shimei*, for railing on the King, and cursing him, *Dauids* answer was, [n] *Let him alone, and let him curse; for the Lord hath bidden him. It may bee, that the Lord will looke on mine affliction, and that the Lord will requite good for his cursing this day.* Such was *Dauids* patience.

m 2 *Sam.*16.7.

n *Vers.*11,12.

4
In body, goods, and good name.
* *Matth.*27.
Luke 23.
Iohn 19.

But our Sauiour *Christ* is an example to vs of suffering wrongs and iniuries, both in his body, goods, and good name. Of all which wrongs, the* *Euangelists* make mention; for touching his body: the Iewes despitefully vsed him, they *scourged him*, they platted a *crowne of thornes, and put it vpon his head*, they *spate* vpon him, they *smote* him on the *head*, and lastly, they *crucified* him; they *nailed his hands and his feet, and pierced his side.*

Concerning his goods: they first *stripped* him of his rayment, and the souldiers parted his garments among them, and vpon his *vesture did they cast lots.* And he also suffered in his good name: for the Iewes oftimes reuiled him, and railed vpon him, they say of him, [o] *Behold, a man gluttonous, and a wine-bibber, a friend of Publicanes and sinners.* They say vnto him, [p] *Say wee not well, that thou art a Samaritane, and hast a Deuill.* They accuse him before *Pilate*, to be a [q] *fellow peruerting the nation, and forbidding to giue tribute to Cæsar.* Againe, at his death, they reuiled him, saying, [r] *Thou that destroyest the Temple, and buildest it in three dayes, saue thy selfe: if thou bee the Sonne of God, come downe from the Crosse.* Againe, they mocked him, saying, [s] *He saued others, himselfe hee cannot saue. If he be the King of Israel, let him now come downe from the Crosse, and we will beleeue him.* All these wrongs and iniuries, in body, goods, and good name, *Christ* suffered, and that patiently, as witnesseth S. *Peter*, who speaking of *Christs* patience in suffering, saith, [t] *When hee was reuiled, he reuiled not againe; when he suffered, hee threatned*

o *Matt.* 11.19.

p *Iob.*8.48.

q *Luk.*23.2.

r *Matth.*27.40.

s *Vers.*42.

t 1 *Pet.*2.23.

not,

not, but committed himselfe to him that iudgeth righteously.

Here, a question ariseth concerning patience in suffering wrongs: whether a Christian be so bound to suffer all manner of wrongs and iniuries from men, as that he is to sit downe with all wrongs, and to put vp all iniuries whatsoeuer: or whether a Christian may not in some cases, seeke by lawfull meanes, to right himselfe of his wrongs? *Question.*

For answere hereunto; we are to consider, that wrongs and iniuries haue their degrees: some, are lesse offensiue and hurtfull, and some, more offensiue, more hurtfull, and grieuous then others. *Answ.*

And of wrongs, there are three degrees. Three degrees of wrongs.

First, some, are small offences, little wrongs, and iniuries: as disgracefull, and disdainfull speeches, which indeed, may offend, and displease the partie against whom they are spoken, but yet they are not so great, as to bring any hurt or hindrance to a man, either in his bodie, goods, or good name. As when the *Iewes* spake disdainfully of Christ, [u] *is not this the Carpenters sonne?* Who is this that is come amongst vs? What is he that takes so much vpon him? We know whence he is, his father is but a Carpenter. 1 Small offences. u *Mat.* 13. 55.

Secondly, there are greater wrongs and iniuries, which may not onely displease and grieue the partie, against whom the wrongs are done, but also bring some hurt, either to his bodie, goods or good name. But yet the wrongs are not very great, not so great, but that they may be endured. 2 Greater wrongs.

Thirdly, there are wrongs and iniuries which are very manifest, and great wrongs, such as touch a man verie neerely, either in his person; when, it may be, his life is in danger, through the malice of the aduersarie: or when a man suffers, or is in danger to suffer great hurt, losse, and damage in his goods, and substance; yea, it may be, in his whole estate: or when a mans good name is so called in question, as that an infamie, & perpetuall reproch may 3 Very great and intollerable wrongs.

may ſticke vnto him, if he labour not to cleare his credit and eſtimation. Theſe are the degrees of wrongs and iniuries. Now in all theſe, the patience of a Chriſtian is to ſhew it ſelfe, both in forbearing, and forgiuing: which S. *Paul* teacheth vs; [x] *forbearing one another, and forgiuing one another, if any man haue a quarrell againſt any.* From whence I gather, that when any are at ſtrife and variance, and haue any quarrell one againſt another, the partie that hath the wrong done vnto him, is to ſhew his patience two manner of wayes:

Patience two-fold.

1 In forbearing.

1 Raſh anger, hatred, malice, &c.

2 Reprochfull ſpeeches.

3 Priuate reuenge.

x *Coloſ.* 3. 13.

y *Ephe.* 4. 31.

z 1. *Pet.* 3. 9.

a 1. *Pet.* 2. 23.

b 1. *Theſ.* 5. 15.

c *Mat.* 5. 39.

d *Rom.* 12. 19. 21.

First, in forbearing: And the forbearance of a Chriſtian ſtands in diuerſe things: In forbearing,

First, all raſh and haſtie anger, all hatred to the partie; in no caſe, to hate the perſon of his enemie: likewiſe, forbearing all malice, grudging, and all deſire of reuenge.

Secondly, all reuiling and reproachfull ſpeeches; to the forbearance of both which, S. *Paul* exhorteth, ſaying, [y] *let all bitterneſſe, and wrath, and anger, and clamour, and euill ſpeaking be put away from you, with all malice.* And S. *Peter* exhorteth vs, [z] *not to render euill for euill, or railing for railing.* And for this patient forbearing, we haue the example of Chriſt, who, as S. *Peter* ſaith, [a] *When he was reuiled, reuiled not againe.*

Thirdly, all priuate reuenge: a Chriſtian may not requite euill for euil: to this preſent forbearing of reuenge, S. *Paul* exhorteth, [b] *ſee that none render euill for euill vnto any man.* And thus commands our Sauiour, [c] *reſiſt not euill: but whoſoeuer ſhall ſmite thee on thy right cheeke, turne to him the other alſo.* By which *not reſiſting of euill, and turning the other cheeke* to him that ſmiteth vs, is meant, that a Chriſtian is to ſhew patience in ſuffering wrong, to take wrong vpon wrong, rather then once to reuenge his owne wrong: not to giue one euill word for another, nor one blow for another, and as S. *Paul* ſaith, [d] *not to reuenge*

our

our selues. But rather to giue place vnto wrath: and not to be ouercome of euill, but to ouercome euill with good.

These three sorts of forbearance, are to be shewed in all manner of wrongs whatsoeuer.

4 Suing at law about lesser wrongs.

Fourthly, besides all this, a Christian is in lesser wrongs, and iniuries, to forbeare suing at law: not seeking to right himselfe by law, except it be in the greatest wrongs, and in the highest degree of iniuries. It was the *Corinthians* fault, vpon light occasions, and for small wrongs, and iniuries, to goe to law one with another: whom the *Apostle* reproues, saying, [e] *There is vtterly a fault among you, because ye goe to law one with another: why doe ye not rather take wrong? Why doe ye not rather suffer your selues to be defrauded?* And if the wrongs & iniuries, which are offered to any one, be of a high nature, in the highest degree of wrongs, so that the wrongs and iniuries doe very greatly concerne a man, and neerely touch him in his bodie, goods, or good name; if they be such great wrongs, and iniuries, as doe endanger his life, his estate, or his estimation and credite, and that of necessity, he be constrained to defend himselfe against his aduersarie by course of law; herein a Christian is to shew his patience, in forbearing.

[e] 1 Cor. 6. 7.

Rules to be obserued in suing at law.

1 Not to goe to law in the first place.

First, going to law in the first place: for it behooues a Christian, first to labour for peace, and to seeke by all meanes, if it be possible, to haue satisfaction for wrong done, without law: and to vse the benefite of law onely for necessitie, as the last remedie: euen as a wounded man is constrained at the last, when there is no remedie, to suffer a member of his bodie to be cut off.

This going to law in the first place, was a fault in the *Corinthians*, who were reproued for it by S. *Paul*, [f] *there is vtterly a fault among you, because ye goe to law one with another*: where, they are reproued not onely for going to law vpon light occasions, and for small wrongs, but likewise for going to law, * *rashly*, and in the first place.

[f] 1. Cor. 6. 7.

* *Reprehendit hoc ipsum, quod tam temerè litigent.* Piscat. in 1. Cor. 6.

Secondly, all hatred of a mans aduersarie, with whom

Not to hate the person of our enemie.
g *Mat.* 5. 44.

he is at controuersie: for a Christian ought to loue his enemie, though it be in the heate of suites. g *Loue your enemies* saith our Sauiour, *and pray for them which despightfully vse you, and persecute you.*

3
Not to vse the rigour and extremity of law.
h *Mat.* 18. 24. &c.

Thirdly, all rigour and extremitie of Law: a warning whereof we haue in that vnmercifull man, who, hauing found fauour, and obtained mercie at his Lords hands, for the pardoning and forgiuing of a great debt, the sum of h *ten thousand talents*, which he was neuer able to pay; afterwards meeting with one of his fellow-seruants, which ought him but *an hundred pence*, dealt cruelly, and vnmercifully with him, *laid hands on him, and tooke him by the throat, saying, pay me that thou owest.* And *when his fellow-seruant fell downe at his feete, and besought him, saying, haue patience with me, and I will pay thee all. He would not; but went and cast him into prison, till he should pay the debt.* This was an vnmercifull and cruell man, he vsed all rigour, and extremitie of law against his fellow, hee would either haue his debt paid, or his bodie to prison, though the debt was but small; and if he could not haue his money, he would haue his bones. But for this his hard and cruell dealing, he is greatly dis-liked of his fellow seruants, and iudged by his Lord to be a *wicked seruant*: and worthie to be deliuered to the *tormentors, till he should pay all his owne debt.* This, of forbearing wrongs.

2
In forgiuing.

Secondly, a Christian is to shew his patience in forgiuing wrongs, and iniuries: wherein he is to consider,

First the wrong doer.

Secondly, the wrong done.

1
The partie that hath done wrong.
i *Luk.* 6. 37.
k *Luk.* 23. 34.

First, for the wrong doer; a Christian ought alwayes to be so patient, as to forgiue the partie that hath done him wrong: so our Sauiour teacheth vs, by precept, i *forgiue, and you shall be forgiuen.* And by example; for, he himselfe prayed for his enemies, k *father forgiue them.* Yea, we are bound not onely to forgiue our enemies, but freely to forgiue them, euen from the heart. For sayth our Sauiour, l *so likewise shall my heauenly father doe also*

l *Mat.* 18. 35.

vnto

vnto you, if ye from your hearts forgiue not euery one his brother their trespasses.

Secondly, for the wrong done, we are to obserue these rules:

2 Concerning the wrong done.

First, if the wrong be of the least sort of wrongs, and iniuries; then it is a mans wisedome, and discretion to passe by it; as *Salamon* counselleth, [m] *the discretion of a man deferreth his anger; and it is his glorie to passe ouer a transgression.*

1 To passe by small offences. m *Pro.* 19. 11.

Secondly, if the wrong and iniurie be somewhat greater, drawing with it some little offence to a mans bodie, goods, or good name, but be not of the highest degree of wrongs; a man in such a case, ought first to labour to cleere his owne innocencie: and when he hath as much as he can cleared himselfe, then, he is to sit downe with the wrong, and patiently to put it vp: an example hereof we haue in our Sauiour Christ: the *Iewes* said vnto Christ, [n] *Say we not well, that thou art a Samaritane, and hast a Deuill? Iesus answered I haue not a Deuill: but I honour my father, and ye doe dishonour me.* Here, the *Iewes* speake disgracefully, and disdainfully of Christ, *thou art a Samaritane*: and they raile on him, *thou hast a Deuill*: now Christ our Sauiour being thus wronged by the wicked tongues of the people, how doth he behaue himselfe towards them? Doth he raile on them, as they did on him? No. Doth he seeke any meanes to be auenged on them for the wrong done? No. But what did he? The first word of disgrace, *thou art a Samaritane*, as being of the least sort of wrongs, he passed ouer, said nothing of it; but to the other, *thou hast a Deuill*, he answered for himselfe, *I haue not a Deuill*: that which you speake against me, is vntrue: *I haue not a Deuill: for I honour my father, and you doe dishonour me.* He cleareth himselfe of the false accusation; and putteth vp the wrong, committing himselfe to God, that iudgeth righteously. This is the behauiour of a Christian concerning lesser wrongs, and iniuries.

2 In greater wrongs, to cleare our own innocencie: and then to put vp the wrong.

n *Ioh.* 8. 48. 49.

3 Concerning the greatest wrongs, and iniuries, a man may lawfully vse the benefit of law, so that it be done in a lawfull manner.

Thirdly, for wrongs and iniuries of the greatest sort, and highest nature, such wrongs as doe neerly concerne a mans person, touch his life, concerne his estate, and greatly tend to the vtter defaming of him; a Christian is not bound lightly to passe ouer such wrongs, but may lawfully defend, and seeke to right himselfe, by lawfull meanes, as before a Magistrate; so that he proceede in a lawful manner, in his course of law, obseruing those rules formerly prescribed. That the Magistrate is the *ordinance of God*, and therefore may lawfully be sought vnto, S. *Paul* proues both by word, and practise: for he sayth of the Magistrate, that o *he is the Minister of God to thee for good: and he is the Minister of God, a reuenger, to execute wrath vpon him that doth euill.* And *Paul* himselfe, when the *Iewes* laid manie, and grieuous complaints against him, which they could not proue, p *appealed* to the iudgement seat of *Rome*, there to be iudged before *Cæsar*. Thus I haue shewed, that we are patiently to suffer wrongs and iniuries: and how our patience is to shew it selfe, when wrongs and iniuries are offered vs, and that in all the degrees of wrongs.

o *Rom.* 13. 2. 4.

p *Act.* 25. 10. 11

Which serues to reproue diuerse sorts of people:

Vse.

1 Against priuate reuenge.

First, those who will forbeare verie little, or no wrong at all, neither in word nor deed: that wil put vp no wrong nor suffer any iniurie; but are readie to reuenge euery wrong, to render euill for euill, like for like, one euill word for another, and one euill deede for another. Contrarie to the rule of the *Apostle*, q *see that none render euill for euill to any man.* This reuenging of a mans owne cause, rendering euill for euill, is brutish and beast-like, for so doe beasts gore one another: and so doe dogges grinne one at another, barke at, and bite one another.

q 1. *Thes.* 5. 15.

Reasons to dissuade from reuenge.

1 Reuenge more enrageth the aduersarie.

But thou that wilst needs be auenged on thy aduersarie, consider with thy selfe O man, what thou doest; For first, by reuenging thine owne quarrell, thou doest more enrage thine enemie, more stirre him vp to anger, and wrath, and bitternesse against thee.

Secondly,

Secondly, in reuenging thine owne cause, thou vsurpest Gods authoritie, thou takest vpon thy selfe Gods office; for it is Gods office to right all wrongs, he is the righteous Iudge: as sayth the Apostle, [r] *Dearly beloued, auenge not your selues, but rather giue place vnto wrath: for, it is written, vengeance is mine, I will repay*, saith the Lord.

2 He that reuengeth his owne cause, vsurpeth Gods office. r *Rom.* 12. 19.

Thirdly, A man that auengeth himselfe on his enemie, is like vnto the dogge that runs after the stone that is cast at him, barkes, and bites at the stone, and regardeth not the hand that cast the stone: the cause of strife and dissension is from the Diuell: the Diuell casts some stone of dissention, to cause a man to be offended: and for a mans owne sinnes, God oftimes raiseth vp some aduersarie against a man, to vexe, and trouble him, that he may humble him; Doe not thou then with the dog, malitiously set thy selfe against thine enemie, seeking to be auenged on him, but let thine eies looke to the hand that cast the stone: humble thy selfe before God for thine owne sinnes, which haue deserued that the stone should be cast at thee: and in any case, auenge not thy selfe, but commit thy selfe, and thy cause to God that iudgeth righteously.

3 Be auenged rather on thine owne sinnes.

Secondly, this doctrine of patience in suffering wrongs, in all the sorts and degrees thereof, reproues those, who, though they can, it may be, moderate their passions in some measure from rash anger, and bridle their tongues from reproachfull speeches; yea, and hold their hands from fighting; yet, for small offences, and the least iniuries, will take a course by law, and sue their neighbour, if they haue neuer so little aduantage by law; if the wrong done either by word, or deed, will beare an action, then forth with to the law. But it hath beene declared, that a man ought to vse the law but for necessity, not for euery offence, nor for euery wrong, but for great wrongs, and offences of the highest nature. Men should goe to law, as they goe to Phisicke; if a man should for euery distemper in his body, for euery paine and griefe,

2 A gainst those that goe to law for small offences, and the least iniuries.

goe to Phisick, he would in the end bring his body to a low state, and cause it to decay: so, if a man for euery offence, and trespasse, for euery wrong and iniurie, will be running to law, and accustome himselfe to that troublesome, and vnpeaceable course of life; he may in the end bring himselfe to a low state, and cause his substance to decay: wherefore S. *Paul* saith, [f] *If ye bite and deuoure one another, take heed ye be not consumed one of another.* And howsoeuer a contentious, and an vnpeaceable minded man may be perhaps well for his outward state; yet concerning his soule, he can be in no good state: for a man that is giuen to continuall contentions, and tearmely-suits of law, hath little quietnesse of minde; and is in great danger to loose charity, meekenesse, patienc, yea peace of conscience. The want of this patience in suffering wrong, is a great cause of so many needlesse, and some endlesse suits in law: and those manie times for small wrongs, and iniuries; which, & greater then those, many a patient minded man, would haue bene content to haue put vp. Hence it is, that Courts are so full of matters of controuersie. [t] *I speake to your shame.* saith the Apostle, *is it so that there is not a wise man amongst you? no not one shall be able to iudge betweene his brethren?* what? none that is able, or wise enough to iudge of your controuersies, but you must needes goe to law one with another? I dare say it, that if men had this rare gift of patience, to suffer wrong, at least in some measure, there would not be such suites at law; but matters of controuersie might be ended, by some discreet men without law; except they were wrongs of a high nature; as endangering a mans life; or bringing infamie, and reproach to his good name: or except they were trialls of titles of possessions, and inheritance: other lesser matters might be ended at home.

f *Gal. 5. 15.*

t *1 Cor. 6. 5.*

3 Against those that will not forgiue their enemies.

Thirdly, here, they also are reproued, who are hard-hearted against those that haue offended them, and will not be moued to forgiue them; and if they doe forgiue them;

them; it is with some, but from the lips, & not from the heart. But we ought to forgiue our enemies, and that freely.

Reasons to moue vs,

1

First, we ought to forgiue our enemies, and that,

To forgiue: because

1

First, because *Christ* bids vs forgiue. [u] *If thy brother trespasse against thee, rebuke him, and if he repent, forgiue him. And if he trespasse against thee seauen times in a day, and seuen times in a day turne againe to thee, saying, I repent, thou shalt forgiue him.*

God commandeth vs.

u *Luk.* 17. 3. 4.

2

Secondly, because *Christ* forgaue his enemies, as hath beene formerly shewed, and therefore we ought to forgiue our enemies.

Christ forgaue his enemies.

3

Thirdly, except we forgiue, we can haue no forgiuenesse our selues. If we forgiue not men, God will not forgiue vs: [x] *If ye forgiue men their trespasses, your heauenly father will also forgiue you*; saith our Sauiour Christ; but, *If ye forgiue not men their trespasses, neither will your Father forgiue your trespasses.*

Except we forgiue, we cannot be forgiuen.

x *Mat.* 6. 14. 15

So Christ our Sauiour teacheth vs to pray, [y] *forgiue vs, as we forgiue*: teaching vs thereby a necessitie of forgiuing one another, as we would haue God to forgiue vs. For, no man can pray with his heart, *Father forgiue*, with any assurance, that God will forgiue him, except he haue a heart to forgiue his brother.

y *Vers.* 12.

2

Secondly, we are not onely to forgiue, but to forgiue *freely*, and from the heart: some, it may be, may be perswaded, to be friends in outward shew, be pleased for the present, to ioyne hands, & perhaps, when they meete together, to moue the cap, and say, *Good morrow, and good euen*; and yet secretly carrie a grudge, and owe their neighbour an ill turne, and if opportunitie serue, will pay it him. This forgiuenesse is counterfeit, and dissembling, not from the heart: but our Sauiour teacheth vs to forgiue one another [z] *from our hearts*. The heartie forgiuenesse is the true forgiuenesse. I conclude this point, with the exhortation of the Apostle S. *Paul*, * *Be ye kind one to another, tender hearted, forgiuing one another, euen*

To forgiue freely.

z *Mat.* 18. 35.

* *Ephe.* 4. 32.

euen as God for Christ's sake hath forgiuen you. Now, God for *Christs* sake doth forgiue vs freely; so ought we, and so let vs, freely, and from our hearts, forgiue one another.

CHAP. XX.

Of Reformation of life.

2 Reformation of life.

THe second outward signe of true, iustifying faith, is, *Reformation of life.* That the reformation of a mans former euill course of life, is an apparent signe, and euident testimonie of true faith in *Christ*, is verified by that saying of S. *Paul*, [a] *if any man be in Christ, he is a new creature.* Now, to be in Christ; is, to haue true faith in Christ, whereby a Christian is ingrafted into *Christ*, is made a member of *Christ*, and liues in Christ, as the branch in the vine: for by faith *Christ* liueth in vs, and we in him. As S[t] *Paul* sayth of himselfe. [b] *I am crucified with Christ. Neuertheless I liue, yet not I, but Christ liueth in me, and the life which I now liue in the flesh, I liue by the faith of the Sonne of God.* By faith we abide in *Christ*, yea, dwell in *Christ*, and he in vs. And the outward signe of this our being in *Christ* by faith, is, *to be a new creature.* [c] *I am the true vine*, sayth Christ, *and my Father is the husbandman. Euery branch in me that beareth not fruit, he taketh away.* [d] *Shewing thereby, that without workes no man can be in Christ. Christ* is the true vine, and euery faithfull soule is a branch of that vine: and is knowne to be in *Christ*, to haue faith in *Christ*, by the fruits of a godly life. If any man be in *Christ*, hauing true, iustifying faith, he is also sanctified by the spirit of God, he is renued inwardly in his minde, and reformed outwardly in his life, and conuersation. He is a chang'd man, he is not the same man that he was before,

a 2. *Cor.* 5. 17.

b *Gal.* 2. 20.

c *Ioh.* 15. 1. 2.

d *Ostendens sine operibus neminem in Christo esse posse. Chrys. in Ioh. Hom.* 75.

before; for his heart is now purified by faith, and his conscience is purged from dead workes to serue the liuing God: if any man be in *Christ*, and haue *Christ* dwelling in his heart by faith, he hath a new heart, a new mind, a new will, new affections, new desires, new purposes, and new resolutions; he hath new eyes, new eares, a new tongue, new hands, and new feete: all is new: not in regard of the [f]*substance*, either of soule, or bodie; but of the qualitie, and condition thereof; for the faculties and powers of the soule, as also the parts and members of the bodie, remaine the same: but in the new creation, the euill qualities and dispositions, the euill conditions of the inner, and outward man, are changed. The vnderstanding, that before was darke through ignorance, is now inlightned with sauing knowledge: the will which before was froward, peruerse, and stubborne, is now framed to the will of God: and the affections which were rebellious, disordered, and disobedient, in the new creation, are brought into order, and framed to holy obedience. The eye, that hath offended by wandring, lusting, and coueting; is now made a modest, chast, sober, and contented eye. The tongue, that hath either offended God, by blasphemie, swearing, cursing, or any way taking the name of God in vaine; or grieued a mans neighbour, by railing words, reuiling and reproachfull speeches, by lying, slandering, backbiting, false accusing, detracting from the credit and estimation of others; is now, in the new creation, made to be a tongue honouring God, praysing and blessing God: a tongue abhorring lies, and speaking the truth vnto his neighbour; a tongue speaking well to others, and of others; and of a fierie, inflamed, contentious tongue; it is now, a coole, quiet, and peaceable tongue. The hands also that haue offended, by fighting, hurting, wounding, killing; by violence, crueltie, oppression, extortion, robbing, and by being vnmercifully shut against the poore; in the new creation, and change of life, are made peaceable, forbearing,

[f] *Nulla substantia noua conditur, qualitas duntaxat immutatur. Bez.*

forbearing, innocent, and harmlesse; yea, mercifull, liberall, and open to the poore and needy. And the feet which were swift to shed bloud, and walked in the waies of wickednesse, are now refrained from euery euill way.

The consideration of this, that reformation of life, is a signe of true faith; hath a two-fold vse. It serues,

Vse 1. To giue testimony of our faith by a godly life. The necessity thereof.

First, for instruction: to teach vs, as many as haue true iustifying faith indeede and in truth; to giue testimony of our faith by a godly life, and holy conuersation. This is necessary for euery one that hath the true faith, and makes a profession of the Gospell of *Christ*; for a man by his godly life, and holy conuersation, doth three things, which are excellent in a Christian. For heereby,

1 Glorifying God. g *Matth.*5.16. h *Ioh.*15.8.

First, he glorifies God. g *Let your light so shine before men*, saith our Sauiour, *that they may see your good workes, and glorifie your father which is in heauen.* And againe, he saith, h *Heerein is my father glorified that yee beare much fruit.* By which, our Sauiour giueth vs to vnderstand, that when Christians so liue, that they are seene and knowne to bring forth the fruit of good workes; when then so liue, as that they are good examples to others; when that they so lead their liues, as that by their godly conuersation, honest behauiour, and vnblameable life, they shine before men: heereby they glorifie God, they honour God, and cause men to blesse God, for the good things which they see in them.

2 Adorning the Gospell of Christ. i *Ephes.*4.1. k *Phil.*1.27.

Secondly, he adornes the Gospell of *Christ*, and is an ornament to his profession: for this cause, the Apostle beseecheth the Ephesians to i *walke worthy of the vocation wherewith they were called.* And exhorting the Philippians to a godly conuersation, he saith, k *Let your conuersation be, as it becommeth the Gospell of Christ.*

3 Stopping the mouthes of those, which speake euill of the way of the Lord.

Thirdly, he stops the mouthes of those, which are ready to open their mouthes, and speake euill of them that feare God; when they shall see and perceiue plainely, that they which professe the Gospell of *Christ*, in sincerity

cerity, doe labour to walke conscionably before God, and towards men: when they shall see, that they liue [l] *blameless and harmeless, the sonnes of God, without rebuke.* In a word, when a Christian, through sanctification of the Spirit, is carefull to liue in obedience to the Commandements of God, labouring and endeauouring, with *Zacharie* and *Elizabeth*, to [m] *walke in all the Commandements of the Lord, blameless*: this godly conuersation, and vnblameable life, is able to stop the mouthes of prophane and wicked people: as S. *Peter* also saith, [n] *Hauing your conuersation honest among the Gentiles, that whereas they speake against you as euill doers, they may by your good workes, which they shall behold, glorifie God in the day of visitation.* And againe, exhorting them to walke conscionably, he saith, [o] *Hauing a good conscience, that whereas they speake euill of you, as of euill doers, they may be ashamed, that falsly accuse your good conuersation in Christ.*

[l] *Phil.* 2. 15.

[m] *Luk.* 1. 6.

[n] 1 *Pet.* 2. 12.

[o] 1 *Pet.* 3. 16.

Vse 2. Against those that say they haue faith, and are not reformed in life.

Secondly, this serues to reproue those, who vainely perswade themselues that they are in *Christ*, are members of *Christ*, haue faith in *Christ*; and yet are not reformed in their liues. But the truth is; if any man be in *Christ*, he is a new creature; he is a new man; hee hath put off the olde man, which is corrupt, and hath put on the new man, which after God is created in righteousnesse and true holinesse. In the new creation, there is alteration and change, in the minde, in the will and affections; in the eyes, eares, tongue, hands, &c: then looke vpon thy selfe, ô man; search thy selfe within, and view thy selfe without; is thy minde the same that it hath beene formerly? doth it still mind earthly things? is thy heart as much set vpon the world, as euer it was? are thy affections as disordered, and thy passions as vnruly, as in former time? and doe thy olde corruptions remaine in their full strength? is there no change, nor alteration in the inner man? and the eye the same that it hath been? as lustfull, as wanton and wandring, as coueting as before?

fore? is the tongue the ſame that it hath beene, for ſwearing, and lying, and ſlandering, for railing, and reuiling, and filthy ſpeaking? are thy hands the ſame, for hurting thy neighbour, or any thing that is his? are they as heauy vpon thy poore neighbour, as they haue beene, through violence, oppreſſion, vnmercifulneſſe, or by any manner of vniuſt and vnconſcionable dealing? and perceiueſt thou no change? is there no reformation, nor amendment of life? is thy heart as corrupt as before? thy eye as wicked as before? thy tongue as diuelliſh as before? and thy hands as cruell and catching as before? iudge heereby, in what a dangerous ſtate thou remaineſt, as long as thou thus remaineſt, not changed, not renewed, nor reformed. For whoſoeuer findes in himſelfe no alteration from euill, nor reformation of his former euill courſe, nor any good change of life; hee is no new creature: and if he be not a new creature, then he is not in *Chriſt*; if hee be not in *Chriſt*, then hath hee no true faith in *Chriſt*, & whoſoeuer hath not true faith in *Chriſt*, cannot be ſaued. So that without reformation, there is no ſaluation. By this, then, the prophane, wicked, & vngodly man may ſee his danger: the common ordinary ſwearer, the prophaner of the Saboth, the contemner of Gods Word, the diſobedient, the cruell, malicious, and vnmercifull man, the proud, the fornicator and adulterer, the drunkard, the couetous, the oppreſſour, the vſurer and extortioner, the falſe accuſer, the ſlanderer, &c? theſe, and ſuch like, may all ſee their fearefull and dangerous ſtate, none of which, as long as they are ſuch, can ſay truely, that they are in *Chriſt*, neither haue they true faith in *Chriſt*, becauſe they are not new creatures: for had they true faith in *Chriſt*, they would ſhew ſome good ſigne of their faith: and this is a plaine and euident ſigne of faith, to bee a *new creature*, to forſake our old conuerſation, and hence-forward to liue in newneſſe of life. The conſideration whereof, ought to bee of force, to rowze vp the dull ſpirits of all ſuch as are yet aſleepe

in

in sinne: to awaken them, and cause them earnestly to goe about this great and necessary worke of Reformation of life: knowing this, that our new-reformed life, giues euident testimony of our faith in *Christ*.

CHAP. XXI.

Of workes of Mercy.

3 Workes of Mercy.

WOrkes of mercy, are the third outward signe and marke of true iustifying faith. By *workes of mercy*, and deedes of charity, I vnderstand such workes as come [a] *out of a pure heart, and of a good conscience, and of faith vnfained*: as saith S. *Paul*. For the faith whereof I entreat, is that, which as S. *Paul* saith, [b] *worketh by loue*. And not that vaine and vnprofitable faith, which S. *Iames* calls a [c] *dead faith*. And that works of mercy, and deedes of charity, proceeding from a heart purified by faith, and from such a one, as is iustified by faith in *Christ*, are good outward signes, and euident testimonies of true iustifying faith; the Scripture witnesseth. S. *Paul* to *Titus*, saith, [d] *These things I will, that thou affirme constantly, that they which haue beleeued in God, might bee carefull to maintaine good workes*. S. *Iames* demands of vaine men, which boast of faith without workes, [e] *What doth it profit my brethren, though a man say he hath faith, and haue not workes? can faith saue him? if a brother or sister be naked, and destitute of daily food, and one of you say vnto them, depart in peace, be thou warmed, and filled, notwithstanding yee giue them not those things, which are needfull to the body, what doth it profit? euen so faith, if it hath not workes, is dead being alone*. If a man see a poore Christian, naked, and cold, and hungry; and say vnto him, alas

a 1 *Tim.*1.5.

b *Gal.*5 6.

c *Iam.*2.17.

d *Tit.*3.17.

e *Jam.*2.14,15, 16,17.

alas poore soule, get thee to the fire and warme thee; but doth not bring him to the fire; if hee say, get thee clothing to couer thee, but giues him no garment; if he say, get thee meat, and fill thy belly, but giues him no meat; these faire words profit the poore creature nothing at all: these pitifull words doe neither warme him, nor feede him, nor cloath him. Now, if such a man say hee hath faith, he is much deceiued: his faith is a vaine and vnprofitable faith: for hee sheweth no good signe of his faith by his workes. *Mary*, that deuout woman, after that she had heard Christ preach, and vpon hearing, beleeued the Gospell, and had true faith in the Sonne of God; brought the [f] *box of very precious ointment, and powred it on the head of Iesus, as hee sate at meat.* And Christ testifieth of her, saying, [g] *shee hath wrought a good worke vpon mee. Zacheus*, after that the Lord had graciously looked vpon him, after that he was conuerted, and beleeued; beginnes to doe good workes, to deale his goods to the poore. [h] *Behold, Lord, the halfe of my goods I giue to the poore*: before this, we heare nothing of *Zacheus* giuing to the poore; (or if hee gaue any thing, it was little auaileable to him, he remaining in impenitency and vnbeleefe) but being conuerted, and beleeuing Christ, now wee heare of his good workes, now hee bestoweth almes, now he giues to the poore, yea, now hee deales his goods liberally to the poore. Halfe his goods he giues to the poore: good workes are sayd to be [i] *outward testimonies of inward piety.* And good workes, though they be not the meritorious [k] *cause* of obtaining the Kingdome of Heauen, yet they are the way to the Kingdome. For as the Apostle saith, [l] *Wee are his workmanship created in Christ Iesus vnto good workes, which God hath before ordained, that wee should walke in them.* Good workes are not the procuring, nor the deseruing cause of saluation; but they are the effects and fruits of true faith. [m] *The tree is knowne by his fruit*, saith our Sauiour; a good tree is knowne to bee a good tree, by the good fruit it beareth:

f *Matt.*26.7.

g *Vers.*10.

h *Luk.*19.8.

i *Externa testimonia interne pietatis.*

k *Non causa regnandi, sed via ad regnum. Bern.*

l *Ephes.*2.10.

m *Matt.*12.33.

beareth: the good fruit which it beareth, giues euident testimony to all men, that it is a good tree: now good workes are good fruits, whereby a good christian giues euident testimony, and a demonstratiue signe of his true sauing faith.

But here, I would haue it vnderstood, that I limit not workes of mercy, & deedes of charity, only to giuing of almes, to feeding the hungry, and cloathing the naked, &c. But I extend workes of mercy in the largest sence, to all the duties of loue, & charity to our neighbour: to the charitable helping and succouring of any one, and euery one, that is in any present misery & distresse; in any neede of helpe, whether corporall or spirituall.

The extent of Charity to all duties of mercy; both corporall and spirituall.

In regard of corporall, and bodily helpe; to performe those duties required by our Sauiour [n] *Christ* himselfe: as giuing meate to the hungry, drinke to the thirsty, taking in the stranger, lodging the harbourlesse, cloathing the naked, visiting the sicke, going to them that are in prison; also burying the dead, lending freely, &c. and in regard of the soules of men; to shew our charity, by instructing them that are ignorant, admonishing them that walke in an vngodly way, in meekenesse, to winne them: to forgiue offences: to comfort them that mourne: and to pray one for another, &c.

n *Mat.* 25. 35. &c

Furthermore, it is to be obserued, that these workes of mercy, and deedes of charity, are to be shewed, not onely to our neere neighbours, but to them also that are a far off, if need require: and not only to our friends, & such as wish vs well, and loue vs; but euen to our enemies. So our Sauiour commands vs; [o] *loue your enemies*, and, *be mercifull, as your father also is mercifull.* Now, our heauenly Father is mercifull not only to the [p] *good*, but to the *euill*, not only to the *iust*, but to the *vniust*. and *S. Paul* chargeth vs thus, [q] *If thine enemie hunger, feed him: if he thirst, giue him drinke.* this is the extent of our charity.

o *Luk.* 6. 35. 36.

p *Math.* 5. 45.

q *Rom.* 12. 20.

But it may be demanded: If euery Christian be ne-

Whether the poorer sort of people be bound to doe workes of mercy.

cessarilie bound, to giue testimony of his faith, by works of mercy, and deedes of charity, what then shall become of poore Christians? for their are many poore christians which are scarce able to maintaine themselues, yea, manie that haue neede sometimes to aske almes, and to be relieued by others. How then shall such poore ones giue testimonie of their faith by workes of mercie?

Answ.

It must be remembred, that workes of mercy are of two sorts: corporall and spirituall: mercie stands not altogether in giuing an almes, and relieuing the bodily wants; but mercy and compassion may be shewed to the soules of men; in exhorting, admonishing, comforting of others, and in praying one for another, &c. againe, mercies corporall haue their degrees. A rich man may giue a greater almes, a poore man a lesser, yet both acceptable to God, if both proceed from a heart purified by faith, and be giuen with a cheerefull and willing mind. Its necessarie then, that euery christian, poore & rich, one and other, in some sort, and in some degree, shew some mercie, and charity, whereby he may testifie the truth of his faith. He that hath much may giue more liberally; as the rich men which [r] *Cast mony into the treasurie of their superfluity, and abundance*: he that hath not much to giue, may giue a pennie; and he that is not able to giue a penny, may with the poore widdow, giue [s] *two mites, which make a farthing.* And if a man be destitute of siluer and gold, then he must giue such as he hath, a peece of bread; if he haue not bread, then a cup of drinke; yea a [t] *cup of cold water* giuen to a poore member of *Christ*, shall not be vnrewarded, as *Christ* himselfe hath promised. And the Scripture saith, [u] *If there be first a willing mind, it is accepted according to that a man hath, & not according to that he hath not.* And yet more, if any christian be so poore, and destitute, for outward things, that he is not able to shew any corporall mercy to others, yet euery christian, though neuer so poore, may, & must shew spirituall mercy, as farre forth as he is able, instructing,

r *Mark.* 12. 41.

s *verse.* 42.

t *Math.* 10. 42.

u 2. *Cor.* 8. 12.

structing, admonishing, and comforting others; and he must not cease to pray for others, who haue extended their charity to him, as *S. Paul* did for *Onesiphorus*, [x] *the Lord giue mercy vnto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chaine. But when he was in Rome, he sought me ought very diligently, and found me. the Lord grant vnto him, that he may find mercy of the Lord in that day.*

x 2 *Tim.* 1. 16. 17. 18

The consideration of this, that workes of mercy (in the sence deliuered) are outward signes, and euident testimonies, of true, iustifiing, and sauing faith serues,

Vse 1. To giue testimonie of our faith, by our works of mercie and deedes of charitie.

First, to teach vs, if we haue true faith in deede; to giue testimonie of our faith, by our workes of mercie, and deeds of charitie; by feeding the hungrie, cloathing the naked, lodging strangers, visiting the sicke, helping the helpelesse, comforting the comfortlesse, and such like. And this is necessarie: for as good works are fruits of faith, (as hath beene formerlie prooued) so are they also euident signes, and good testimonies of our pure and sound religion. So saith S. *Iames*, [y] *pure religion and vndefiled before God, and the Father, is this, to visit the fatherlesse, and the widdowes in their affliction, and to keepe himselfe vnspotted of the world.* Whosoeuer is truly religious; his pure, and true religion should appeare in this, that he is religious, not in show of words, but in the substance of workes; not so much in the tongue, as in the hand: not so much in talking, as in doing. *Timothie* is commanded by *S. Paul*, to [z] *charge them that are rich in this world, that they doe good, that they be rich in good workes, readie to distribute, willing to communicate, laying vp in store for themselues a good foundation against the time to come, that they may lay hold on eternall life.* If through the blessing of God, men be rich in goods, they ought also to be rich in good workes: and seeing that God of his goodnesse, hath giuen them much goods, it ought to be their care, to doe much good. For this is expected, at our hands, both from God and men, that hauing true

y *Iam.* 1. 27.

z 1 *Tim.* 6. 17. 18. 19.

faith, & being truly religious, we should abound in loue one towards another, and be fruitfull in good workes. [a] *Visiting the fatherlesse, and widdowes in their affliction,* as sayth *S. Iames.* [b] *Relieuing the oppressed, iudging the fatherlesse, and pleading for the widdow:* [c] *dealing our bread to the hungrie, bringing the poore that are cast out, to our house, when we see the naked, to couer him, and that no man hide himselfe from his owne flesh:* as saith the Prophet *Esay.*

a *Iam.* 1. 27.

b *Isa.* 1. 17.

c *Isa.* 58. 7.

Vse 2.

Secondly, the consideration of this, that workes of mercie are a signe of true faith, serues to reproue,

1 Against coldnesse of charitie.

First, coldnesse of charitie. There is great need for vs, to whom the dispensation of the Gospell is committed, to open our mouths, to crie aloud, and to speake against this coldnesse of charitie. For we liue in euill dayes, euen in the last dayes, in which, as the Apostle hath foretold, [d] *perillous times shall come, wherein men shall be louers of their owne selues, couetous, &c.*

d 2. *Tim.* 3. 1. 2.

Markes of vncharitablenesse

And to the end, that men may perceiue, whether their hearts be frozen ouer with the cold ice of vncharitablenesse; or whether the Sunne of righteousnesse hath shined vpon them, and warmed their hearts with loue, and charitie; I will shew wherein this coldnesse of charitie chiefly consisteth.

It argueth a coldnesse of charitie,

1 To deferre the poore. c *Pro.* 3. 28.

First, to deferre the poore; to put them off, and bid them come againe another time, when a man hath now to giue them. This, *Solamon* reproues, [e] *Say not vnto thy neighbour, goe, and come againe, and to morrow I will giue, when thou hast it by thee.*

2 To giue almes with an vnwilling mind. * 2. *Cor.* 9. 7.

Secondly, to giue an almes or beneuolence, with an vnwilling mind, not with a free and chearfull heart. Against this the Apostle speakes; * *euery man according as he purposeth in his heart, so let him giue, not grudgingly, or of necessitie; for God loueth a chearefull giuer.*

3 To stop the eare at the cry of the poore.

Thirdly, to turne away the face, and to stop the eare, at the cry of the poore; to giue them nothing, but suffer them to depart emptie; not to giue them so much as scraps,

scraps, or crummes, though they were neuer so greatly distressed. This was the sinne of *Dives*: for [f] *Lazarus lying at his gates full of sores, desired to be fed with the crummes that fell from the rich mans table.* But there is no mention that he had either bread or crummes, but the *dogs came and licked his sores.* *Dives* had his dogs, and they were fed, but the poore begger can get no relieue. *Ahab* the King, in a great drought, commaunded *Obadiah* his seruant, to [g] *go into the land, vnto all fountaines of water, and vnto all brookes*: to see if he could find *grasse, to saue the horses and mules aliue.*

f *Luk.* 16.20.21

g 1. *King.* 18.5.

Ahab had not so much care of the poore people of the land, to saue them aliue from perishing in the famine, as he had of the beasts, to saue his horses and mules aliue. *Dives* is dead, and *Ahab* is dead: but they haue left manie like-condition'd children behinde them. For, there are many, whose charitie towards the poore, is so frozen and icie cold, that they make more account of their dogs and horses then of the poore: and are more carefull to looke well to their dogs and horses, to feede and pamper them, then to relieue the poore that crie for hunger.

4 To chide the poore.

Fourthly, to chide the poore, to giue them euill words, and so to send them away emptie, argues a great coldnesse of charitie. Herein men are like to churlish *Nabal*: *Dauid* in great necessitie, sent his seruants to aske some relefe of that rich, wealthie man, they aske in the name of *Dauid*, but *Nabal* answered *Dauids* seruants, and said, [h] *Who is Dauid? And who is the sonne of Isse? There be many seruants now adayes, that breake away euery man from his master. Shall I then take my bread and my water, and my flesh that I haue killed for my shearers, and giue it vnto men, whom I know not whence they be?* Thus, with *Nabal* to answere the poore, euen such as are poore indeed, and such to vnto we are bound in charitie to relieue, when they aske, not in the name of *Dauid*, but in the name of the sonne of *Dauid*, *Christ Iesus*, and to send

h 1 *Sam.* 25.10. 11.

them away empties, is to giue them a silly almes, and argues great coldnesse of charitie. By these things, euery one may try what his charitie is.

And if any one be yet vncharitable; if his heart will not be softned for all this; I further offer to his consideration, this meditation: *Dives* for his coldnesse of charitie, is alreadie in hell: his soule is tormented in hel-fire. And *Dives* is in hell in torments, [i] *not* (as is obserued) *for taking away from the poore that which was theirs, but for not giuing to the poore of his owne.* And at the day of the Resurrection of all flesh, *Dives*, and all the companie of vnmercifull men, shall both in soule and body together, be cast into euerlasting fire: as is euident by the words of Christ the Iudge, who, hauing set all the wicked, and vnmercifull men at his left hand, will say vnto them, [k] *depart from me, ye cursed, into euerlasting fire, prepared for the Deuill and his Angels. For, I was an hungred, and yee gaue me no meat: I was thirstie, and ye gaue me no drinke: I was a stranger, and ye tooke me not in: naked, and ye clothed me not: sicke, and in prison, and ye visited me not.* So that not onely the committing of great sinnes, of vnrighteousnesse against our brethren, as taking away from them, by violence, or any manner of wrong-dealing, their lands, liuings, houses, fields; or oppressing them with heauie burdens, &c. but the verie omitting of the necessarie duties of charitie, not giuing part of that portion, which God hath giuen vs, to the releiuing of the poore; the verie stopping of our eares at the cry of the poore; the closing of our hands against the poore, and the shutting vp of the bowels of compassion from them that are in miserie, and distresse, is able to cast soule and bodie into hell.

i *Non ideò damnatus, quod aliena tulerit, sed quod egenti pauperi suo non tribuerit. Aug.*

k *Mat. 25. 41. 42. 43.*

2 Against the neglect and want of Hospitalitie.

Secondly, seeing that workes of mercie and deedes of charitie, are testimonies of true, iustifying, and liuing faith; this iustly reproues the want of hospitalitie, and the great decay of auncient house-keeping. In these daies we may see many great, and faire houses, but in few of them

them any good house-keeping: Great houses haue both strait and wide gates, but seldome open: many chimnies, but few fires. Now, that Hospitalitie ought to be maintained; the Scripture is verie plaine for it. S. *Paul* exhorteth all Christians generally, (as their abilitie will reach) to [l] *distribute to the necessitie of Saints, and to be giuen to hospitalitie.* S. *Peter* also exhorteth vs to [m] *vse hospitalitie one to another without grudging.* And in particular, a Byshop is charged by S. *Paul*, to be [n] *giuen to hospitalitie.* If we looke into the liues of the Patriarches, and holy men in former Ages, we shall find them giuen to hospitalitie. *Abraham* sitting in his tent dore, seeth three men trauelling on their iourney; seeing them, he [o] *ranne to meete them*, and intreated them earnestly to come into his tent, to eat meat with him. So did *Lot* vse hospitalitie; he gaue intertainment to the [p] *two Angels which came to Sodome at euen*, in the likenesse of two men. And *Iob* was a man giuen to hospitalitie: for he saith, that he did [q] *not eat his morsell himselfe alone, but the fatherlesse did eat thereof.*

l *Rom.* 12. 13.
m 1 *Pet.* 4. 9.
n 1. *Tim.* 3. 2.
o *Gen.* 18. 2. &c.
p *Gen.* 19. 1. &c.
q *Iob* 31. 17.

Now, vpon diligent inquirie, what should be the cause that hospitality is much decaied in our land: I can finde no other cause but Sinne, and the iudgement of God vpon men, and their houses for Sinne. If this be too generall an answere; I come to particulars, and affirme, that first, one cause of the decay of auncient hospitalitie, is, contentious suing at law: from whence, it commeth to passe, that both he that sueth, and he that is sued; he that troubleth, and he that is troubled, is made more vnable to maintaine hospitalitie. It were good, that such would be warned by that saying of the Apostle, [r] *If ye bite and deuoure one another, take heed ye be not consumed one of another.*

The cause of the decay of Hospitalitie in our Land.
1 In generall: Sinne.
2 In particular.
1 Contentious suing at law.
r *Gal.* 5. 15.

Secondly, another cause is excesse in eating, & drinking: gluttonie and drunkennesse: whereby, many are brought to such a poore state, and beggerly condition, that they are not able to keepe hospitalitie. Of this, *Sola-*

2 Excesse in eating and drinking.

mon saith, [r] *Be not amongst Wine-bibbers, amongst riotous eaters of flesh, for the drunkard and the glutton shall come to pouertie.*

[r] Pro. 23. 20. 21.

The third cause, is Whoredome. *Iob* saith of Whoredome, and Adulterie, [t] *it is a fire that consumeth to destruction, and will root out all a mans encrease.* The voluptuous, riotous prodigall, mispends so much in reuelling, banquetting, drinking, and whoring; that all that he can rake, and scrape from his poore, ract-tenants, is not sufficient to maintaine himselfe; much lesse to keepe hospitalitie.

3 Whoredome.

[t] *Iob.* 31. 12.

The fourth, is Pride in apparell: when men weare apparell past decencie, and goe farre aboue their degree. This Pride is a deuourer. They carry so much wealth vpon their owne backes, that the poore are robd, and pincht both of backe and bellie.

4 Pride in apparell.

The fift, is violence and oppression: when men enter vniustly into the possessions, and inheritance of other men: this puls downe the iudgement of God vpon their owne heads. [u] *Woe vnto them*, sayth the Prophet *Esay*, *that ioyne house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth: in mine eares saith the Lord of hosts, of a truth many houses shall be desolate, euen great and faire without inhabitant.* All faire, and stately houses are not so happie, as to enioy the end of their building, habitation: much lesse, hospitalitie.

5 Oppression.

[u] *Isa.* 5. 8. 9.

The sixt, is Sacriledge: worldly, and vnconscionable minded men thinke, if they can with-hold and keepe any thing backe from Church-men, those sheaues, and those tithes will helpe well towards the maintenance of their house-keeping, and make them more able to keepe hospitalitie: but its quite contrarie: for the tithes, and sheaues vniustly with-held, and vnconscionably taken from the Church; are so laid vp in the barnes, and garners of those that spoile the Church, that they secretly, through the iust iudgement of God, eat into, and consume

6 Sacriledge.

sume the rest of their wealth and substance. Like as [x] *Achans* wedge of gold which he tooke, being *consecrated vnto the Lord*, was the cause of the destruction of all that *he had*. And although many Lay-men, haue great, yearly-profites comming in, by vniust gathered tithes, yet, (see the iudgement of God vpon them) they are thereby neuer a whit the richer: but rather in poorer state then their aunce stours, who kept as great, or greater hospitalitie then they doe, and yet robd no Churches. So that their deuouring of consecrated things, doth no whit helpe their hospitality; and it hinders Church-men from keeping that hospitalitie, which otherwise they might, and ought. Against this Sacriledge, the Lord himselfe complaines by the Prophet *Malachie*, [y] *Will a man robbe God? Yet ye haue robbed me. But yee say, wherein haue we robbed thee? In tithes and offerings. Ye are cursed with a curse.* He saith not barely, *ye are cursed*, but *ye are cursed with a curse*. He doubleth the curse, to shew the certaintie, and greatnesse of the curse: Whosoeuer robs God of his tithes, and offerings, drawes a curse vpon himselfe: when he binds vp the sheafe vniustly taken, he binds in the curse, and when he layes it vp in his barne, he layes vp the curse with it: and the cursed sheafe eats in, and spreads it selfe into the rest of the sheaues, and corne, and substance: like the plague of Leprosie, infecting all the rest.

[x] *Iosh.* 6 19. And *Chap.* 7. 21, 24, 25.

[y] *Mal.* 3 8, 9.

These are the true causes of the decay, and present want of Hospitalitie. Now, if there be no Hospitalitie; then mercie and compassion is not shewed to the poore and needie, to the strangers, to the fatherlesse, and widdowes: and if mercy and charitie be not shewed, at least, in some sort, and in some measure, more or lesse, as euery mans abilitie will extend, I demand then, Where is Faith? Is that true Faith that hath no workes? Can that Faith saue? Nay. For [z] *Faith*, as S[t] *Iames* sayth, *if it hath not workes, is dead being alone.* And [*] *as the body without the spirit is dead, so faith without workes is dead also.*

[z] *Iam.* 2. 17. [*] *Ver.* 26.

CHAP.

CHAP. XXII.

Of confession of Christ before men: and of the profession of the Gospell.

4 Confession of Christ before men.

THe fourth and last outward signe of true saving Faith, is the Confession of Christ before men: with constancy and boldnesse, standing to our faith and profession, for the loue of Christ. S. *Paul* makes this a signe of his faith; saying to the Corinthians, * *We hauing the same spirit of faith, according as it is written, I beleeued, and therefore haue I spoken; we also beleeue, and therefore speake.* [a] *From hence we learne, that faith is the mother of confession.* Faith breedes confession: according to that saying of S. *Paul* to the Romanes: [b] *With the heart man beleeueth vnto righteousnesse, and with the mouth confession is made vnto saluation.*

2 Cor. 4. 13.

* *Ex his discimus confessionis matrem esse fidem. Calu.*

b *Rom.* 10. 10.

Two-fold.

And this Confession of Christ is two-fold.

The one, in time of peace.

The other, in time of persecution.

1 In time of peace. Two-fold.

The Confession of Christ, in time of peace, is two-fold:

1 Not to be ashamed of the profession of the Gospell. For,

The first is, not to be ashamed of the profession of the Gospell: but to make an open confession, and manifest profession thereof. And this is necessary; For,

1 God requireth it. * 1. *Pet.* 3. 15. c *Rom.* 1. 16.

First, God requireth it; * *Be ready alwayes*, saith S. *Peter*, *to giue an answer to euery man that asketh you a reason of the hope that is in you*: wee haue examples heereof. S. *Paul* was not ashamed of the preaching of the Gospell: for to the Romanes he saith, [c] *I am not ashamed of the Gospell of Christ.* The Romane beleeuers, in S. *Pauls* time, were not ashamed of the profession of the Gospell: for of them hee saith, [d] *Your faith is spoken of throughout the whole world.* And the beleeuers among the Thessalonians, were not ashamed of the profession of their faith; for of them also S. *Paul* saith, [e] *In euery place your faith to God ward is spred abroad.*

d *Rom.* 1. 8.

e 1. *Thes.* 1. 8.

Secondly,

Secondly, to confesse Christ before men, hath a promise; and to deny Christ, hath a threatning annexed vnto it. f *Whosoeuer*, saith our Sauiour, *shall confesse mee before men, him will I confesse also before my father which is in heauen. But whosoeuer shall deny me before men, him will I also deny before my father which is in heauen.* For thus will Christ the righteous Iudge say vnto his Father, at the day of the Resurrection: These, ô Father, on my right hand, are they which haue confessed mee before men, they were not ashamed of mee; I acknowledge them for mine: g *Come yee blessed of my Father, inherit the Kingdome prepared for you from the foundation of the world.* But as for these on my left hand, ô Father, these are they that denied me before men, they were ashamed of mee, they would not stand vnto their faith and profession; I acknowledge them not; h *I know you not.* i *Depart from me, yee cursed, into euerlasting fire prepared for the Deuill and his Angels.* This is the first kinde of confessing Christ before men, in the time of peace.

2 A promise to them that confesse Christ.

f *Mat.* 10. 32. 33

g *Mat.* 25. 34.

h *Mat.* 25. 12.

i *Ver.* 41.

The second, is, to bee constant in our profession, to stand vnto the truth which wee professe, not to shrinke backe, not to bee wauering minded; but to hold fast the truth, to speake for it, and defend it. S. *Paul* giues vs this worthy exhortation. k *Watch ye, stand fast in the Faith, quit you like men: be strong.* Thus are we to make confession of *Christ*, before men in the time of peace.

2 To be constant in our profession, and to stand vnto the truth.

k 1 *Cor.* 16. 13.

The consideration whereof, serues to reproue

Vse.

First, those who faint, and are discouraged eyther to enter vpon, or to hold on the profession of godlinesse, by reason of the disgracefull speeches, which some ill minded men doe cast vpon the professours of religion: there are diuers, who, hearing the Gospell preached, conceiue a good liking of it; and hearing moreouer, and vnderstanding, that the professours of religion are carefull to worship God, publikely, and priuately; that they are carefull to sanctifie the Sabboth, to frequent the house of God, to heare Sermons, &c. Furthermore, perceiuing

1 Against those that are fearfull to professe the Gospel by reason of some disgrace-full speeches vniustly cast vpon them that professe the Gospell.

ceiuing that the best, and most sincere professours, doe endeuour to liue a godly, a righteous, and a sober life; and as much as in them lies, labour to liue blamelesse; they cannot but acknowledge, that all this is good; and worthy their imitation; and gladly they would imitate them, and be like vnto them, but that they feare they should be mocked, pointed at, and branded with the name of *Precisian, Puritane, Sectarist, &c.* Such fearfull, and faint-hearted Christians, are herein like to [l] *Nicodemus, who came to Iesus by night.* And like to [m] *Ioseph of Arimathea, who was a Disciple of Iesus, but secretly, for feare of the Iewes.* But consider, I beseech you, all ye that are thus fearefull to make an open profession of Christ; what though the world hate you, and speake euill of you, and persecute you? is it not a religious cause? is it not for the name of Christ? and will you be ashamed of Christ? Nay, you ought not to faint, nor be discouraged, in the profession of godlinesse, nor yet to be afraid to confesse Christ before men, though you suffer for the name of Christ; for this is the portion of the righteous in this life, to be afflicted, persecuted, and troubled; and concerning this, I say with S. *Peter,* [n] *If any man suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalfe.* A seruant that attends vpon a great man of place, is not ashamed to weare his cognisance, and to be knowne to belong vnto him, but esteemes it his credite, and accounts it his honour, to be knowne, and noted, that he is seruant to such a worthie Gentleman, or that he belongs to such an honorable person: so euery Christian ought much more to reioyce, and glory in this, that he is the seruant of Iesus Christ. Now, that which makes a Christian knowne to bee the seruant of Iesus Christ, is, not to be ashamed of the Gospell of Christ, it is his constant confession of Christ, and the open, manifest profession of his Faith and Religion before men; ioyning thereunto a godly life, hauing his conuersation as it becommeth the Gospell of Christ.

l *Ioh.* 3. 1. 2.
m *Ioh.* 19. 38.
n 1. *Pet.* 4. 16.

And

And a Christian ought to be so farre from being ashamed of the profession of the Gospell, that he ought to glorie therein, and count it his greatest honour, that he is seruant to so great a Lord, as the Lord Iesus.

2 Against those who are still doubtfull, and not setled in iudgement for the truth of Religion.

Secondly, this reproues those, who are doubtfull, inconstant, and wauering in matters of religion, not setled in iudgement for the truth of religion; being neyther good Protestants, nor right Papists: holding something of both, and holding constantly to neither. To such, I may say, as *Elijah* the Prophet said to the seduced *Israelites*, in the dayes of King *Ahab*; ° *How long halt yee betweene two opinions? If the Lord be God, follow him: but if Baal, then follow him:* How long halt ye betweene two religions of Protestants and Papists? If the Lord be God, follow him, and worship him in spirit and truth, as hee hath commaunded: but if *Baal* be God, if to worship Saints, and to bow downe before Images, be the true worship of God; then follow them. For if a man haue faith, its necessarie, that he also confesse the truth of his faith, with his mouth, and professe the same in his life.

° 1 *Kin.* 18. 21.

3 Against luke-warme professours.

Thirdly, seeing that a Christian is to giue testimonie of his faith by outward profession, then what faith hath the luke-warme Christian, which is neither hote nor cold? Some are so indifferent for matters of religion, that they care not greatly of what religion they be, so they be of any. There are others, who, as they would not be too irreligious, and profane, not exceedingly wicked, and vile in their life; so they are afraid of being noted to be too precise in their carriage, too zealous, too holy: such are luke-warme Christians, neither hote nor cold: neither so cold, as to be of no religion; nor so hote, as to be sincere in the profession of godlinesse. Such luke-warme professours, are abhominable in the sight of God, and euen loathed of him. As is manifest, in the reprehension of the *Angell* of the Church of the *Laodiceans*, ᵖ *I know thy workes, that thou art neither colde nor hote, I would thou wert cold or hote. So then because thou*

ᵖ *Reu.* 3. 14. 15. 16.

art

art lukewarme, and neither cold nor hote, I will spew thee out of my mouth: here are two things said of these *Laodiceans*; one, is concerning the state of that Church, for their profession of religion: they are noted to be *lukewarme, neither cold nor hote*: the other, is there iudgement, and punishment for their lukewarmenesse in religion: except they be more zealous and repent, *the Lord will spew them out of his mouth*: that is, the Lord will loath, and abhorr them, and will cast them out from him, euen as a mans stomacke loathes lukewarme water, casting it vp againe.

2 In time of persecution.

And this, of the confession of *Christ* before men, in time of peace.

There is also a confession of *Christ*, to be made of euery good christian, in time of persecution. And that is also twofold.

Twofold.

1 To stand to our faith when we are called in question for it.

The first, is, to stand boldly in the defence of our faith, and religion, if we be called in question for it. This our Sauiour *Christ* taught his Disciples: q *Beware of men: for they will deliuer you vp to the Councills, and they will scourge you in their Synagogues. And ye shall be brought before gouernours and Kings for my sake, for a testimony against them and the Gentiles. But when they deliuer you vp, take no thought, how or what ye shall speake, for it shall be giuen you in that same howre what ye shal speake.* A worthy example hereof, there is in *Peter*, and *Iohn* the Apostles of *Christ*, who preaching *Iesus Christ*, and working miracles through his name, were called before the rulers of the *Iewes*, and examined about the healing of the creeple, r *by what power, or by what name haue ye done this?* then *Peter*, with great courage, and boldnesse answered, s *Ye rulers of the people and elders of Israel, if we this day be examined of the good deede done to the impotent man, by what meanes he is made whole, be it knowne vnto you all, and to all the people of Israel, that by the name of Iesus Christ of nazareth, whom ye crucifie, whom God raised from the dead, euen by him, doth this man stand heere before you whole.* Here

q *Matth.* 10. 17. 18. 19.

r *Act.* 4. 7.

s *ver.* 8. 9. 10.

was

was the constant confession of *Christ* by these Apostles, standing to their faith when they were called in question for it, and that with courage, and great boldnesse. yea further, when the rulers called the Apostles, [t] *And commanded them not to speake at all, nor teach in the Name of Iesus, Peter & Iohn answered & said vnto them, whether it be right in the sight of God to hearken vnto you more thē vnto God iudge yee. For we cannot but speake the things which we haue seene & heard.* See still their cōstant cōfession of ther faith *in Iesus Christ: they beleeued & therfore they spake* this is the first kind of confessing *Christ* in time of persecution.

t *ver.* 18.19.20.

2 To stand in the defence of our faith vnto the death.

The second is, to stand boldly in the defence of our faith euen vnto death; and not to deny *Christ*, though we loose our life for *Christs* sake. Memorable is the example of the three children of the Captiuity, who, being threatned to be cast into the fiery furnace, because they would not worship the golden Image which *Nebuchadnezzar* had set vp, did notwithstanding sticke fast vnto the worship of the true God of Heauen and earth, when the King threatned them with the fiery furnace, they were not afraid of the fier, but with courage, and boldnesse, thus confidently answered the king, [u] *O Nebuchad-nezzar, we are not carefull to answer thee in this matter. If it be so, our God whom we serue, is able to deliuer vs from the burning fiery furnace, and he will deliuer vs out of thine hand, ô King. But if not, be it knowne vnto thee o King; that we will not serue thy Gods, nor worship thy golden image which thou hast set vp.* This was the constancy of the Apostle *S. Paul*: when the Prophet *Agabus* tooke *Pauls* girdle, and bound his owne hands and feete, & prophecied, that so the *Iewes* at *Ierusalem* should binde the man that owed that girdle; and when the beleeuers, with whom *Paul* was, heard these things, and wept, and besought him, that he would not goe to *Ierusalem*, *Paul* answered; [x] *What meane ye to weepe and to breake mine heart? For I am ready not to be bound only, but*

u *Dan.* 3.16.17. 18.

x *Acts.* 21.13.

also

also to die at Ierusalem for the Name of the Lord Iesus. Such was the constancy of the faithfull, in the times of the most cruell persecutions, both before *Christ*, and since.

Before *Christ*; as is manifest in the diuerse sufferings of the Saints of God, mentioned by the Apostle to the *Hebrewes*: [y] *others were tortured, not accepting deliuerance, that they might obtaine a better resurrection. And others had triall of cruell mockings, and scourgings, yea moreouer, of bonds and imprisonment. They were stoned, they were sawen asunder, were tempted, were slaine with the sword: they wandred about in sheepe-skins, & goat-skins, being destitute, afflicted, tormented, of whom the world was not worthy: they wandred in deserts, and in mountaines, and in denns and caues of the earth.* And after *Christ*, from *Steuen Protomartyr*, the first that suffered for the name of *Christ*, & so downward, to these times; as many as haue suffered in deede, and in truth, for the testimony of *Iesus*; haue with constancy, and boldnesse, with courage and reioycing, endured any torments, that cruell persecutors could inuent against them; and spared not their liues for his sake, that gaue his life for them: [z] *Steuen* was stoned to death: and and praied for his persecutors, *Lord lay not this sinne to their charge.* [a] *Paul* was beheaded: [b] *Peter* was crucified with his head downeward. [c] *Iames the brother of Iohn was killed with the sword. Ignatius* was cast to the wild beasts: it was he that said, [d] *I am Gods corne, the beasts must grinde me in their teeth, that I may be pure bread. Polycarpus*, with great constancy, endured to be burned, rather then he would deny *Christ*, or reproach the name of *Christ*, whom he had [e] *serued* (as he acknowledgeth) *foure score and six yeeres, and in all that time*, saith he, *Christ hath done me no manner of harme; but hath saued me, how then can I blaspheme my Lord and King?* yea, [f] *Eusebius* reports that so many christians, in so many places of the world did suffer for the name of *Christ*, and so constantly did they endure the cruell torments which wicked men did inuent against them, that the very beholders were astonished

y Heb. 11.35. 36.37.38.

z *Acts.* 7.59. 60

a *Euseb. l.*2.*c.*25.

b *id. l.* 3. *c.* 1.

c *Acts.* 12.2.

d *Frumentum Dei sum, ac dentibus bestiarum commolior, vt mundus panis inueniar. ibid. c* 33.

e *Octogintasex annos illi seruio, nec me vlla in re lesit vnquam, & quomodo possum male dicere regi meo, qui me seruauit? id. l.*4.*c.* 15.

f *l.*8.*c.* 12.

stonished to see the manlike fortitude, and to perceiue, the constant resolution of those holy martyrs.

These are they which are now g *clothed with white robes, haning palmes in their hands: and these are they which came out of great tribulation, and haue washed their robes, and made them white in the bloud of the Lambe.*

g Reu. 7. 9. 14.

Vse. Against the temporarie faith, and formall profession

The consideration of this constancie in the profession of our faith, to endure torment, and to suffer death for the name of Christ; serues to reproue those, who haue but a temporarie faith, and a formall profession. Manie in time of prosperitie, in the Sunne-shine, and flourishing state of the Gospell, when there is peace, and prosperitie in the land; make a glorious profession: but if trouble and persecution arise for the Gospels sake, then they pull in their heads, draw backe, and in the end fall away from their profession: denying their faith and profession, rather then they will suffer death for the name of Christ. Ecclesiasticall histories mention, that diuerse weake Christians in the times of grieuous persecutions, denyed Christ before men, and sacrificed to Idoles: though many of them afterwards repented, and were receiued into the bosome of the Church againe.

Our owne *Acts* and *Monuments* tell vs of the like: amongst which, memorable is the example of one *Denton* a Blacksmith, who being a professour of the Gospell, deliuered vnto *Wolsey* a friend of his, the booke of the holy Scriptures, telling him that it was the truth. After this, his friend *Wolsey*, whom he had beene a meanes to conuert vnto the truth, was cast into prison for his conscience sake; and being in prison, sent vnto the said *Denton*, signifying vnto him, that he marueiled that he tarried so long behind him, seeing he had deliuered vnto him the Scripture, and knew that it was the truth. *Denton* returned him this answere; I confesse, it is the truth, but alas, I cannot burne. But he that could not burne in the cause of *Christ*, was afterwards burned against his will: for his house being set on fire, whiles he went to saue his goods, he lost his life.

A good and sound Christian ought to be so affected toward *Christ Iesus*, as a loving spouse, as a chast, and modest wife to her owne husband: a chast, and faithfull wife will by no meanes, by no promises, nor allurements, by no threatnings, nor torments, be drawne or forced to forsake her deare husband: but will be faithfull vnto him to the death, and resolutely say, [h] *O deare husband, I will die thine*: So a good Christian soule, the spouse of *Christ*, will by no meanes, by no perswasions, nor threatnings, for no torments, nor for any feare of death, be mooued to forsake *Christ*, but will remaine faithfull vnto *Christ*, euen vnto death: and with resolution of heart, say, *O deare Saviour, I will die thine*. He that will build a tower, and doth not first sit downe and count the cost, whether he hath sufficient to finish it, is held by our Saviour [i] *Christ* to be an vnwise man. And such an vnwise man is he, who before he entreth vpon this great worke of the profession of Christian religion, doth not first sit downe, and count what it may cost him. It may be, he shal heare mockings, reprochfull, and disgracefull speeches, in regard of his very profession: he may for Christ's sake, suffer losse in his goods, yea, it may be, his profession may cost him his life. Now then a wise man is to consider aforehand, that as its necessarie, that he doe confesse the name of *Iesus*, and that he make a profession of godlinesse, so hauing once taken vpon him the profession of the Gospell, there's no shrinking, no going backe; [k] *he that putteth his hand to his plow, and looketh backe, is not fit for the Kingdome of God*. A Christian hauing taken vpon him the profession of the Gospell, ought in no wise to goe backe from his profession, nor to deale his faith, though it cost him his life: least he be like to that foolish builder, who *began to build, and was not able to finish*.

To conclude: It ought to be the care of every good Christian, first, to get true faith into his heart: next, to nourish his faith, that it may be preserued, and continued to the end: then, to shew forth the fruits of his faith, by

h *Moriar Alcide, tua: Sen.*

i *Luk.* 14.28.29

k *Luk.* 9. 62.

by patience in afflictions, and suffering wrongs: by reformation and amendment of life: by works of mercy: and lastly, to make confession of Christ before men, and not to be afraid, nor ashamed of the profession of the Gospell, but to stand fast in the faith, and to be constant in the same: yea, to liue, and die therein. This is the way to life euerlasting. As CHRIST saith to the Angel of the Church in *Smyrna*,[1] *Be thou faithfull vnto death, and I will giue thee a Crowne of life.*

(∴)

1 Rev. 2. 10.

The end of the first Booke.

1622.
1624

THE SECOND BOOKE OF *THE WAY TO THE* CELESTIALL PARADICE.

Concerning Repentance.

Which is the ſecond meanes, whereby a Sinner may be ſaued, and come *to life euerlaſting.*

CHAP. I.

The Preface: with the Partition of the whole Treatiſe of Repentance.

AFter *Faith*, neceſſarily and fitly followeth *Repentance.* Neceſſarily; for by our repentance & amendment of life, we giue teſtimony of our faith in Chriſt. And fitly; for Faith begetteth Repentance: it is as it were the [a] *mother* and *breeder of Repentance.* Indeede, in regard of time, Faith and Repentance are together. For [b] *Vertues and graces are wrought together in the ſoule.* True faith and

The order of this Treatiſe.

a *Fides eſt pœnitentiæ mater & origo. Buca. de pœnit.*

b *Virtutes ſunt connexæ, & omnes ſimul incipiunt eſſe in anima. Tho. 3. q. 85. ar. 6.*

and sound repentance are ioyned together, they are inseparable companions: but yet in regard of order of nature, faith is first; though Repentance shew it selfe first, in the act of repentance; as in godly sorrow for sinne, in the humble confession of sinne, and in earnest praier to God for the pardon of sinne. For these shew that there is now already faith in the heart, which produceth such good effects.

The subiect matter then of this Treatise following, is *Repentance*: a way, wherein we must walke, or else wee shall neuer enter in at the gate of the Celestiall Paradice: a thing so necessary, without which we can neither haue remission of our sinnes, nor saluation of our soules: without which, we can neither haue true comfort to our soules in this life, nor felicity in the life to come. For which cause it is, that S. *Peter* giueth this exhortation to the Iewes which crucified Christ, [c] *Repent yee therefore, and be conuerted, that your sinnes may bee blotted out, when the times of refreshing shall come, from the presence of the Lord.* In the handling of *Repentance*, I will shew,

c *Acts* 3.19.

The partition of this Treatise.

First, what Repentance is.

Secondly, the parts of Repentance.

Thirdly, the manner how a Sinner may truly repent: and what things are necessarily required to true and sound Repentance.

Fourthly, the time of Repentance, when a sinner is necessarily bound to repent.

Fiftly, the impediments which hinder sinners from Repentance.

Sixtly, I will vse motiues and perswasions to bring sinners to repentance.

And of these in their order, as I haue propounded them: And first, it shall bee expedient to shew what Repentance is.

CHAP.

CHAP. II.

Shewing what Repentance is.

REpentance is a gift of God, whereby a sinner, through the feare of God, is changed in his minde, and turned from sinne vnto God.

1 What Repentance is.

First, I say, that Repentance is a gift of God: for so the Scripture makes it. For in the Acts of the Apostles, it is sayd, [a] *God hath also to the Gentiles granted Repentance vnto life.* And to *Timothy*, S. *Paul* saith, [b] *If God peraduenture will giue them repentance to the acknowledging of the truth.* Heere, by Gods *granting and giuing* repentance, it is apparent, that Repentance is the gift of God.

1 A gift of God.

a *Acts* 11. 18.

b 2 *Tim.* 2. 25.

Next, in the definition of Repentance, there is mentioned the *feare of God*, moouing the sinner to repent. In the act of Repentance, euen in the first conuersion of a sinner, there are diuerse things concurre.

2 The feare of God. In the first conuersion of a sinner, diuers things concur.

First, there is the gracious working of God, who, by his holy Spirit doth soften the heart of a sinner, and giueth him grace to conuert, and to turne from sinne vnto God.

1 Gods holy Spirit, by which God giueth the sinner grace to repent.

Secondly, there is the working of that feare, which is called the *seruile feare*; whereby, a sinner is moued and stirred, is vexed and disquieted in himselfe, for feare of punishment; and is euen terrefied and affrighted with the hideous sight of his abominable sinnes, and the terrour of Gods iudgement for sinne: when he seeth Hell gaping to deuoure him: which horrible feare, though in the wicked and reprobate, it be a torment, and able to bring them to desparation; as it was in *Cain* and *Iudas*: yet in the children of God, this legall terror and affrighting of sinners with the feare of punishment, may bee a preparation to receiue grace; when as they are truely humbled for their sinnes, vnder the sence and feeling of

2 Seruile feare.

Gods anger and displeasure against sinne.

3 Faith. Thirdly, the working of Faith; whereby the sinner beginnes to looke vnto Christ, and beleeues the remission of his sinnes, at the least, beleeues that his sinnes are pardonable.

4 Hope. Fourthly, the working of hope; whereby the sinner receiues hope of the remission of his sinne, hoping that through the mercy of God, and merits of Christ, his sinnes shall be forgiuen.

5 Filiall feare. Fiftly, the working of that feare, which is called the *filiall*, or childe-like *feare*; wherby the sinner is now displeased with himselfe, in regard of this, that hee hath offended God, who hath beene so good and gracious a God vnto him, to spare him so long, giuing him so long time and space of repentence, and offering him mercy in Christ Iesus: and now he beginnes to feare God, not so much for feare of punishment, as out of reuerence, awe, and loue of God: who hath so loued him, as not onely to forbeare him in the time of his ignorance & wickednesse, when he deserued rather to haue been cut off, and cast from the presence of the Lord into vtter darknesse; but hath sent his onely Sonne *Iesus Christ* to be his Sauiour and Redeemer, to shed his bloud to saue his sinfull soule; in gratefull remembrance heereof, he is resolued now hence-forward, to deny himselfe, to renounce the world, to forsake his former sinfull course of life, and to turne himselfe vnto the Lord, to serue him in holines and righteousnesse all the dayes of his life; and this, because he feares God.

3 Change of minde. Thirdly, in Repentance, I say, that a sinner is changed in his minde. There are two words vsed in the new Testament, which signifie [c] *Repentance*. The former signifieth such a Repentance, whereby the sinner is grieued, and very sory for the euill which he hath done, and no more. And this may be in the wicked and reprobate; for of *Iudas* it is sayd, [d] *hee repented himselfe*, that is, hee was sorry and grieued, he was vexed and disquited with-

c Μεταμέλεια, *pœnitentia, & μετανοια, Resipiscentia. Bern. in Matth. 3. 2.*

d Μεταμεληθείς. *Mat. 27. 3.*

in

in himselfe, that hee had done so wicked a deede, as to betray his Master; he could haue wisht it vndone: but this was all The other word vsed for Repentance, properly signifieth a *change of the minde*: and it is such a Repentance, whereby a sinner is not onely sorry, and grieued, for the euill which he hath done, but is so sorry for what is past, as that hee is more wise euer after, to auoyd sinne, and so sorry for the wickednesse committed, that he redresseth his wayes, and amendeth his life. This word is vsed by S. *Peter* in his Sermon to the Iewes, after that they had crucified Christ: for exhorting them to repentance, he saith, [e] *Repent yee therefore, and be conuerted.* This repentance is proper to the children of God.

e Μετανοήσατε. *Acts* 3.19.

Lastly, in Repentance, there is a turning from sinne, and a turning vnto God. But of this, more in the next place.

4 Turning from sinne to God.

Now, whereas Repentance is, (as hath beene prooued) the gift of God; the consideration heereof, serues to reprooue the great security of many concerning their conuersion and turning vnto God: many thinke its an easie thing to leaue sinne; they hold that repentance is in their owne power; and are vainely perswaded, that they can repent when they please. But consider, I beseech you, ô yee secure and careless people; know yee, and consider well with your selues, that repentance is not in any mans power, no man can repent when hee will: for Repentance is the gift of God, and it is of the gracious working of Gods Holy Spirit, that a sinner is changed in minde, and turned from sinne, vnto God. Wherefore in *Ieremy*, *Ephraim* is brought in lamenting, and praying, [f] *Turne thou me, and I shall bee turned.* And the Iewes in their affliction, pray, [g] *Turne thou vs vnto thee, ô Lord, and we shall be turned.* The Spouse of Christ saith vnto him, [h] *Draw me, we will run after thee.* When Christ called the two Disciples, hee sayd vnto them, [i] *Follow me, and they followed him.* To the end that wee may

Vse. Against those, who think that they can repent when they please.

f *Ier.* 31.18.

g *Lam.* 5.21.

h *Cant.* 1.4.

i *Mat.* 4. 19,20.

may be turned vnto God, from our euill way; it is God that must turne vs; that wee may follow Christ, Christ must first call vs, and bid vs follow him. And that wee may run after Christ. its he, that by his grace and good Spirit, must draw vs vnto him.

Obiect.

If it bee obiected, that the Lord, by his Prophets saith, [k] *Turne yee vnto mee*: and [l] *Turne vnto the Lord your God.*

k Zach. 1. 3.
l Ioel 2. 12, 13.

Answ.

The answer is two-fold:

1

First, in these and such like sayings, the Lord doth not so much shew vnto vs what we can doe of our selues, as let vs vnderstand what wee ought to doe, and what of our selues we are not able to doe.

2

Secondly, though a sinner in his very first conuersion be capable of repentance, that is, God giuing him repentance, he may repent: yet the truth is, a sinner cannot of himselfe with all his wit and knowledge; and by all his naturall parts which he hath, come to true and serious repentance, except God giue him grace to repent: by which grace of God, the sinner may then will his own conuersion: for at the same instant, when God giueth repentance, he also giueth the sinner grace, to will his own conuersion: but that will of man is not of himselfe, but of God. For, as the Apostle saith, [m] *It is God that worketh in you, both to will, and to doe of his good pleasure.*

m Phil. 2. 13.

CHAP. III.

Of the parts of Repentance.

2

The parts of Repentance: two.
a Pola. Buca. Vrsin.

HAuing shewed what Repentance is: now follow the parts thereof, and they are two. The one is a turning from sinne, the other, a returning vnto God: vsually called by [a] Diuines, *Mortification*, and *Vinification*.

Mortifica-

1 Mortification. What it is.

Mortification is a worke of the Spirit, whereby a sinner doth so turne from sinne, as that he doth not onely waile his sinnes past, and is out of loue with sinne, yea, hateth and abhorreth sinne; but doth mortifie his inward corruptions, doth giue sinne a deadly wound, yea, kils sinne, and dies to sinne; so that sinne hath no more rule and dominion ouer him, neither is hee any longer the seruant of sinne. This is the first part of Repentance.

2 Viuification. What it is.

The second is Viuification, or a quickning of the new man; which is a worke of the Spirit, whereby a sinner is so turned from sinne vnto God, as that hee is quickned by the Spirit of God, to lead a new life; he is raised from the death of sinne, to the life of righteousnesse; and henceforward giues himselfe vnto God, to serue and please him in newnesse of life. These two parts of Repentance are set downe in the Scriptures. *Dauid* saith, [a] *Depart from euill, and doe good.* *Esay* saith, [b] *Let the wicked forsake his way, and the vnrighteous man his thoughts, and let him returne vnto the Lord.* So in the Acts of the Apostles, the Lord sayd vnto *Paul*, [c] *I send thee to the Gentiles, to open their eyes, and to turne from darknesse to light, and from the power of Satan to God.* And to the practice of both these parts of repentance, the Scripture doth further exhort, and perswade in particular: To the former, thus: *Esay* saith, [d] *Wash you, make you cleane, put away the euill of your doings from before mine eyes, cease to doe euill.* *Ezekiel* saith, [e] *If the wicked will turne from all the sinnes that he hath committed.* S. *Paul* saith, [f] *Mortifie your members which are vpon the earth, fornication, vncleannesse, inordinate affections, euill concupiscence, and couetousnesse which is Idolatry.* And to the other part of Repentance, to turne vnto the Lord, the Scriptures are plentifull in exhorting, By *Ieremy* the Lord saith, [g] *If thou wilt returne, ô Israel,* saith the Lord, *returne vnto mee.* The Prophet *Ioel* saith, [h] *Therefore now, saith the Lord, turne yee vnto me.* And againe, *Turne ye vnto the Lord your God.*

a *Psal.* 37.27.
b *Isa.* 55.7.
c *Acts* 26.18.
d *Isa.* 1.16.
e *Ezek.* 18.21.
f *Coloss.* 3.5.
g *Ierem.* 4.1.
h *Ioel* 2.12,13.

The

The Prophet *Hosea* saith, [i] *O Israel, returne vnto the Lord thy God, for thou hast fallen by thine iniquity.* Thus are we exhorted to Repentance, in both the parts thereof.

i Hos. 14. 1.

Vse.

Now, whereas Repentance consisteth of these two parts, Mortification, and Viuification, a dying to sinne, and a liuing to righteousnesse; a turning from sinne, and a returning vnto God: the consideration heereof, serues to reprooue diuerse who faile in the matter of Repentance.

1 Against those, who turne from no sin.

First, those who are so farre from true repentance, that they haue not attained to the first part of Repentance, to turne from sinne: for some there are, which turne from no sinne, but still liue in their old sinnes; some in blindnesse and ignorance, in idolatry and superstition, and turne not; they will not bee conuerted, nor turned from darknesse to light. Others, liue in sinfulnesse and wickednesse; as, some in whoredome and vncleannesse, some in drunkennesse, some in maliciousnesse, some in swearing, cursing, lying, &c. such they haue beene, and such they are still: there's no change of minde, no turning: these are farre from repentance, because they are not yet turned from their sinnes.

2 Against those, who turne from one sinne to another.

Secondly, whereas Repentance is not only a turning from sinne, but also a turning vnto God; this reprooues those, who in turning from sinne, so turne themselues, as that they turne not from sinne to God, but turne from one sinne to another; and oft-times to the contrary euill. These leape out of one vice into another; and run from one [k] *extreme* to another, as euill, or worse then the former. As when a man turnes from prodigality to couetousnesse: when, of a prodigall waster and mis-spender of his owne goods and substance; comming to himselfe, and resoluing to leaue that course of life, and to liue a more frugall and sparing life; hee leapes ouer the *meane, Liberality*; and fals into the *extreme* vice of *couetousnesse*. Hence commeth oppression, extreme racking, wringing and wronging of the poore: before, such an one

k *Stultidum vitant vitia, in contraria currunt.*

one vndid himselfe; now, he vndoes others. Such are they also in these daies, who are so farre out of loue with popish fasting, that they fast not at all: thinke so euill of popish giuing of almes, that they themselues are waxen cold in charitie: and are such enemies to popish mumbling vp of prayers in an vnknowne language, that in the meane time, their owne deuotion is cold: yea, some so abhorre idoles, that they are fallen into the other extreame, to commit sacriledge, so that it may be said vnto them, as the Apostle saith, [l] *thou that abhorrest idoles, doest thou commit sacriledge?*

l *Rom.* 2. 22.

3 Against those who turne to sinne againe.

Thirdly, this also reproues those who doe not turne from sinne, to God; but after that they haue made some outward, fained, hypocriticall shew of repentance, and seemed to be washed from their filthinesse; turne to sin, yea, to the same sinne againe. This is to be like *Pharoah*; who, when the deuouring *Locusts* were in the land, confessed and said, [m] *I haue sinned against the Lord*: but no sooner was the iudgement remooued, but his [n] *heart was hardned*, and he sinned againe. Like to backsliding *Israell*, of whom the Psalmist saith, • *When he slew them, then they sought him, and they returned, and inquired early after God, &c. neuertheless, they did flatter him with their mouth, and they lyed vnto him with their tongues; for their heart was not right with him.* Thus Sea men, on the land drinke excessiuely, but being on the sea in the midst of a mighty storme, crie vnto God, and seeme to be holy: but the storme being past, and they now arriued at the Hauen where they would be, fall to their old custome of drinking againe. Those that returne to the same sin againe, S. *Peter* compares to the dogge, and to the swine; [p] *It is happened vnto them according to the true Prouerbe; The dogge is turned to his owne vomite againe, and the sow that was washed, to her wallowing in the mire.* [q] *Wash you, make you cleane*, sayth the Prophet *Esay*; some sinners wash and are cleane, some againe wash, but are not cleane: [r] *he is washed and made cleane*, as one saith, *who mournes and lamen-*

m *Exod.* 10. 16.

n *Exod.* 10.

o *Psal.* 78. 34. 35. 36. 37.

p 2. *Pet.* 2. 22.

q *Isa.* 1. 16.

r *Lauatur & mundus est, qui praterita plangit & flenda iterum non committit: lauatur & non est mundus, qui plangit quæ gessit nec deserit, & post lachrymas, ea quæ deflenerit, repetit. Mag. sent. l. 4. d. 14. cap. 1.*

ments

ments for his sinnes past, and doth not afterward commit sins to be lamented and wept for: and that sinner is washed, but is not cleane, who mourneth and sorroweth for his sinnes which he hath committed, but yet doth not leaue nor forsake them, but fals againe into the same sins which he had formerly lamented. And * that repentance, as one againe saith, is but vaine, which is defiled againe with after-sinnes. But let all such know that their case is dangerous, except they be conuerted and turned from their sinnes after a better manner; by returning vnto the Lord, forsaking their euill wayes, and resoluing to lead a new life. For as Saint Peter saith, * If after they haue escaped the pollutions of the world, through the knowledge of the Lord and Sauiour Iesus Christ, they are againe intangled therein, and ouercome, the latter end is worse with them then the beginning.

* Inanis est pœnitentia, quam sequens culpa coinquinat. Aug. Soliloq.

* 2. Pet. 2. 20.

CHAP. IIII.

Of the manner how a Sinner may truly repent; shewing what things are necessarily required to true, and sound repentance; and first, of the knowledge of Sinne.

3 How a sinner may truly repent: & what things are required thereunto.

HItherto of the parts of Repentance: The third thing in the Treatise of Repentance, is concerning the manner how a Sinner may truly repent; and of the things necessarily required to true, and sound Repentance.

a *The way of life*, sayth *Salamon, is aboue to the wise, that he may depart from hell beneath.* Heauen is aboue, hell is beneath: all men on earth are trauelling towards one of these two places: either heauen aboue, or hell beneath: the way that leadeth to hell is a b *broad way*, and hath a *wide gate*; but the way to heauen is a *narrow way*, and hath a *strait gate*, as our Sauiour hath said: the way to hell, is all c *descendings*; and therefore more easie to fall into

a Prou. 15. 24.

b Mat. 7. 13. 14

c Facilis est descensus auerni.

into it: but the way to heauen is all *ascending*, and therefore the harder to approach vnto. Now, in both wayes, there are steps and degrees: In the way that tendeth towards hell, there are sixe steps and degrees, by which the sinner doth descend, and goeth still more and more downward towards the pit of hell: and they are obserued to be these.

Six steps going downe to hell.

The first, is an enticing of the heart to a liking of sin, suggested by Sathan; with a voluntarie delight in the same. For first, Sathan puts an euill thought into the mind of man, and tempteth the sinner to doe euill: and though the sinner doe not presently giue full consent of heart to doe that wickednesse suggested, yet his heart is enticed and drawne towards it, to approue and like well of it; yea, to delight in it: of this St *Iames* saith thus,[d] *euery man is tempted, when he is drawne away of his owne lust, and enticed.*

1 An enticing of the heart to a liking of sinne, and a voluntarie delight therein.

d *Iam.* 1. 14.

The second, is a consent vnto sinne with the heart. In the former, the heart did but approue, and allow of the temptation, and at the most, but delight, and please it selfe in it: but here, the heart giues full consent to practise, and put in execution the wickednesse which Sathan hath suggested.

2 The hearts consenting vnto sinne.

The third, is the doing of euill: the actuall committing of sinne: that which S. *Iames* cals the[e] *bringing forth of sinne.*

3 Doing of euill.

e *Iam.* 1. 15.

The fourth, is continuance in euill doing.

4 Continuance in euill.

The fift, is custome in sinning: when a sinner hath so long continued in the practise of any sinne, that now it is a vsuall thing with him: its growne to a custome with him: and therefore can hardly leaue it.

5 Custome in sinning.

The sixt, is obstinacie in sinne: when a sinner is growne to a hardnesse of heart, so that he is obstinate and wilfull in sinning, when as he doth obstinately continue in sin, hauing an impenitent heart, and will not be reformed.

6 Obstinacie in sinne.

When a sinner hath runden these sixe steps, hee hath gone so farre in the broad way that leadeth to destruction,

on, that he is now neere to the gates of death, at the verie brim of the bottomlesse pit, and cannot possibly escape destruction, euen the destruction & ouerthrow of soule and bodie euerlastingly, in the pit of hell, except he returne. Now, the returning of a sinner from the gates of death, must not be by the same way: but with the wisemen of the East, he must returne [f] *another way*, and must ascend vp to the high mountaine of Heauen by these six steps and degrees:

f *Mat.* 2. 12.

Six steps and degrees whereby a sinner ascendeth to Heauen.

The first, is a knowledge and sight of his owne sinnes.

The second, is godly sorrow for sinne.

The third, is humble confession, and acknowledgement of his sinnes.

Or

The fourth, is the forsaking of his sinnes.

The fift, is reformation of life.

The sixt, is perseuerance in grace, and goodnesse.

These sixe, are like the sixe steps, whereby [g] *Solamon* ascended to his iuory Throne: by these six steps, knowledge of sinne, godly sorrow for sinne, confession of sin, forsaking sinne, reformation of life, and perseuerance in grace, and goodnesse; a sinner that hath gone astray, returnes, and ascends to the glorious throne of the king of heauen: for when a sinner hath troden the first step of grace, being come to the knowledge of his sinnes, and from the knowledge of his sinnes, come to godly sorrow for his sinnes, from godly sorrow, to confession of his sinnes, from confession, to the forsaking of his sins, and after the forsaking of his sinnes, being come to reformation of life; there remaines then but one other step to bring him to heauen: namely, perseuerance in grace, and goodnesse, continuing in well-doing: for [h] *he that endureth to the end shall be saued.* So then, there are sixe things necessarily required to true, and sound repentance; without which, a sinner cannot be saued.

g 1. *Kin.* 10. 18. 19.

h *Mat.* 24. 13.

Sixe things required to true Repentance.

I

The knowledg of sinne.

The first, is the knowledge of sinne.

In the knowledge of sinne, two thinges are necessary to be considered;

First,

First, what knowledge of sinne is required:

Secondly, how a sinner may come to the true knowledge of his sinnes.

Wherein, two things.

1

Touching the first. The knowledge of sinne is two-fold,

What knowledge of sin is required.

Knowledge of sin two-fold.

{Generall, and
{Particular.

1

The generall knowledge of sinne, is, to know sinne to be the transgression of the law; that he that sinnes, and doth wickedly, breakes Gods commaundements; to know, that swearing, and cursing, and lying, and slandering, that murther, and adulterie, that drunkennesse, and pride, and maliciousnesse, &c. are transgressions of Gods commandements; and to know that they that doe such things are in danger of Gods iudgement: this is a knowledge of sinne, but this is onely a generall knowledge: this may be in the wicked & vngodly, who come short of true repentance.

Generall knowledge of sinne.

But ther's a particular knowledge of sinne; and that stands in two things; To know our sinnes, first, which they are.

2

Particular knowledge of sinne.

Two-fold.

To know our sinnes

1

Which they are.

Secondly, what manner of ones they are.

Touching the first: To know our sinnes, which they are, is necessarie: and although it be hard for a man to know and remember at any one time, all the sinnes that he hath done all his life time; to call to minde, how, and in what particular he hath broken the commaundements of God, either by thought, word, or deede: and to remember all his secret faults; though this, I say, be difficult, and a hard labour; yet its necessarie, for euery one, as much as possiblie he may; to know, and find out his owne particular sinnes, how he hath offended God, or wronged man; that a sinner may say with *David*, [i] *I acknowledge my transgressions*: before a sinner can with *David*, come to an humble acknowledgement, and confession of his sins, he must needs haue first a knowledge of his particular sinnes, know his sinnes whereby he hath

[i] *Psal.* 51. 3.

offended. Before *Dauid* confessed his sinne of adulterie with *Bathsheba*, saying [k] *I haue sinned against the Lord*: the Prophet of the Lord had opened his eyes, that he might both see, and know his sinne: he had first the knowledge of sinne, before he was brought to acknowledge & confesse his sinne. So the *Iewes* confessing their sinnes, say, [l] *our transgressions are multiplied before thee, and our sinnes testifie against vs, for our transgressions are with vs, and as for our iniquities we know them.* And if a sinner cannot come to the knowledge of all his sinnes; but some remaine secret, & vnknowne vnto him; for his vnknowne sinnes, he must pray with *Dauid*, [m] *cleanse thou me from secret faults.* Our sinnes must first be found out, that we may see them, and know which they are.

k 2. *Sam.* 12. 13.

l *Isa.* 59. 12.

m *Psa.* 19. 12.

2 What manner of ones they are.

Secondly, we must also know what manner of ones they are: and to that end, we must view them **before and behind*: consider their beginning and their end. In aword, we must know them.

* *a priori & a posteriori.*

We must take knowledge of our sinnes.

First, by their cause:

Secondly by their effects:

Thirdly, by their adiuncts.

1 By the cause thereof.

First, by their cause: The cause of sin, is partly from Sathan, through his subtile suggestion: and partly of our selues, through our owne lust and concupiscence: of both which, *S. Iames* speaketh thus [n] *Euery man is tempted, when he is drawne away of his owne lust, and entised. Then when lust hath conceiued, it bringeth forth sinne.* where the Diuell is made the Father of sinne, and our owne lust and concupiscence, the mother of sinne: heere's the procreating cause of sinne: heere's the generation, and breede of sinne.

n *Iam.* 1. 14. 15.

2 By the effects of sinne. Two.

Secondly, by the effects of sinne: which are two.

1 Shame.

Shame, and

2 Death.

Death.

The first is shame: noted in those words of the Apostle to the *Romanes*, [o] *What fruite had ye then in those things, whereof ye are now ashamed?* there's the shame of sinne:

o *Rom.* 6. 21.

sinne

sinne goeth before, and shame followeth after

The Second is death: yea, eternall death; malediction, yea, hell and condemnation without repentance. Of this, *S. Paul* also saith, [p] *the end of those things is Death.* againe he saith [q] *the wages of sinne is death* and *S. Iames* saith; [r] *sinne when it is finished, bringeth forth Death.*

2 Death. p *ver.* 21. q *ver.* 23. r *Iam.* 1.15.

Thirdly, by the adiuncts of sinne: which are three.

First, foule:
Secondly, great:
Thirdly, manie.

3 By the adiuncts of sinne. Three.

Our sinnes are First, foule: *S. Iames* saith: [s] *When lust hath conceiued it bringeth forth sinne*: but sinne being brought forth, is very foule, and vglie to looke vpon; a mishapen thing, a filthie leper, there's nothing in the world so foule to looke vpon, as this childe of wickednesse. Consider it in some particulars; murther is a bloody sinne; the murtherer's hands are full of blood. Fornication & adulterie are filthy sinns; called [t] *vncleannes.* Drunkennes is a very beast like, swinish sinne: what a filthy sight is it to see a man made in the Image of God, vomiting like a dogge? tumbling in the dirt, and wallowing in the mire like a swine? we finde in the law, that there were diuerse washings and purifiings, to wash and cleanse the offenders: signifiing thereby, that sinne is a most filthie thing; and that the soule stained with sinne, hath neede of much washing.

1 Foule. s *Iam.* 1.15.

t *Eph.* 5.3.

Secondly, our sinnes are great; and that in a twofold respect. first, comparing one sinne, with another: secondly, in their owne nature: for they are committed against God, who is great in power, and infinite.

2 Great.

Thirdly, our sinnes are many: they exceede in multitude, they are innumerable. Insomuch that Dauid saith, [u] *who can vnderstand his errours?* and againe, [x] *they are more then the haires of my head. Manasseh* in his prayer counting the number of his sinnes, findes them so greatly to exceede, that he saith. *They are a bone the number of the sands of the sea.*

3 Manie. u *Psal.* 19.12. x *Psal.* 40.12.

Hereby it may appeare, what manner of knowledge of sinne, is required of euery penitent sinner.

2 How a sinner may come to the knowledge of his sinnes. Namely, by the law.

The Second thing concerning the knowledge of sin; is, how a sinner may come to the knowledge of his sins. *S. Paul.* sheweth, that the knowledge of sinne is by the Law. [y] *By the law is the knowledge of sinne.* The law of God, euen the *Morall* law, written in the two tables of stone, is the meanes to finde out our sinnes: the law of God will let vs see our originall sinne, by making vs see and know our corruption of nature, our euill inclinations, and euill dispositions against the law of God. Of which *S. Paul* speakes thus, [z] *I had not knowne sinne but by the law, for I had not knowne lust, except the law had said, thou shalt not conet.* The law also will let vs see and know our actuall transgressions, whether they be committed by thought, word, or deede; against any commandement by the law of God we may see and know our euill thoughts against God, and against our neighbour: our lustfull thoughts, our couetous thoughts, our carnall and worldly thoughts: our blasphemous words, and slanderous speeches; and all our sinfull and wicked deedes. Yea what euill we haue committed, or what good we haue omitted. For this cause, the Law of God is compared to a looking-glasse; for, as a man beholding his face in a glasse, may see and perceiue the spots and blemishes that are therein; so a sinner, looking into the law of God, and diligently perusing the Commaundements, may find out and euidently perceiue the spots and blemishes of his soule. Thus a sinner commeth to the knowledge of his sinnes.

y Rom. 3. 20.

z Rom. 7. 7.

Vse 1. To know our selues.

Now, whereas there is necessarily required such a particular knowledge of sinne, and that the knowledge of sinne comes by the law; the consideration hereof, is first profitable for instruction; to teach vs to know our selues. This hath beene alwayes held a good precept amongst wise men, *know thy selfe.* Its good and profitable for euery one to know himselfe, to search and try his own heart; and

προσοίσουσι.

and by diligent inquirie, to find out his owne particular sinnes; to know his owne weakenesse, and wickednesse, his sinnes, and his miserie. *Davids* exhortation is; [a] *commune with your owne heart vpon your bed.* Enter into your closet, yea, into the secret chamber of your owne heart, there, beginne to thinke, with your selues; there, speake vnto your selues; there, conferre, and reason about the spirituall state, not of others, but of your owne selues.

a *Psal.* 4 4.

And for the better knowledge of our selues, we are to consider, and search diligently, both what we were by Creation, and also what we are by corruption, through the fall of *Adam*. By Creation, man was in a happie and blessed state, created in the [b] *image of God:* expounded by *S. Paul* to be [c] *righteousnesse and true holinesse.* But since the fall of *Adam*, man is brought into a farre worse state, by reason of sinne; so that if a man could [d] *well looke into himselfe, he might finde matter enough to humble, yea, to contemne himselfe,* in regard of any goodnesse, or worthinesse that is in himselfe: and that whether we regard the bodie, or the soule of man.

How to know our selues.

b *Gen.* 1. 27.
c *Ephe.* 4. 24.

d *Si bene inspexerit teipsum, inveniet materiam contemnendi teipsum. Stell. de contemptu Mundi.*

In regard of the body; what is man but earth? a vessell of corruption? dust and ashes? wormes-meat? yea, a sinfull, polluted bodie? And for the soule, now in the corrupt state, infected, and polluted with sinne, till we be renewed by the Spirit of God, till God come vnto vs, to cleanse, and purifie, and sanctifie vs with his renewing grace; what are we, but as the Scripture calleth vs, [e] *vngodly, sinners, enemies of God*; [f] *dead in trespasses and sinnes*; *children of wrath*; and [g] *children of disobedience?* Yea, by nature, and of our selues, without Christ, we are [h] *wretched, and miserable, and poore, and blind, and naked.* Besides all this, in danger of the [i] *malediction* and *curse* of God, in danger of hell and condemnation: and that which augmenteth our miserie, and wretched state, is, that we are the cause of our owne miserie; and are no way able to helpe our selues out of our miserie, either to purge our selues from our sinnes, or to free our selues

e *Rom.* 5. *Ver.* 6. 8. 10.
f *Ephe.* 2. 1. 3.
g *Ephe.* 5. 6.
h *Rev.* 3. 17.
i *Gal.* 3. 10.

from the danger of condemnation, and eternall death: so that a sinner comming to this humble acknowledgement of himselfe, in regard of his owne spirituall state, and considering seriously, what he hath beene, & what he is, may crie out, and say with St *Paul*,[k] *O wretched man that I am; who shall deliuer me?*

k *Rom* 7. 24.

The knowledg of our selues, necessarie.

This knowledge of a mans selfe, to know his owne sinnes, and his miserie; to know how wretched and miserable he is by reason of sinne, is verie necessarie: for

1 For our Humiliation. l *Zanch. de Natur. Dei. l.* 3. *c.* 3.

First, vnlesse a man know himself to be sinfull, and wretched, and miserable, he will neuer be brought to true humiliation; but will thinke too well of himselfe, trust too much in his owne righteousnesse, and boast too much of his owne goodnesse; and say with the proud *Pharisie*,[m] *I am not as other men are, extortioners, vniust, adulterers, or euen as this Publicane.*

m *Luk.* 18. 11.

2 To cause vs to seeke vnto the Lord, for grace and mercie.

Secondly, except we search out our owne sinnes, and come truely to know our owne selues, we cannot bee brought to seeke to the Lord for grace and mercie: for a man that knoweth not his wants, seeketh not for helpe, and redresse of his wants.

Vse 2. Against those who haue no sence or feeling of sinne.

Secondly, the consideration of the knowledge of sin, and that in particular manner, as hath beene formerly shewed; serues to reproue those, who are so farre from searching their hearts to finde out, and know their sins, that they haue little or no sence and feeling of their sins. Though they know, and confesse themselues in a generall manner, to be sinners, as others are; yet they doe not come to a particular knowledge of their sinnes, to know the greatnesse of their sinnes, the multitude and foulenesse of their sinnes; and to know the danger that their soules are in, by reason of their sinnes. Though they be sinners, yet their sinnes neuer trouble them, their sinnes are no burden vnto them: they lie vnder the heauie waight and burden of sinne, and yet feele no paine. The reason is, because they are yet in ignorance and blindnesse, they are not inlightned with the knowledge

of

of the truth, to know God, and to know themselues: the eyes of their minde are not inlightned, truly to see, and know their particular sinnes; but [n] *hauing* as the Apostle saith, *the vnderstanding darkned, being alienated from the life of God, through the ignorance that is in them, because of the blindnesse of their heart; who being past feeling, haue giuen themselues ouer vnto lasciuiousnesse, to worke all vncleannesse with greedinesse.* These haue benummed, and dead consciences, yea, these haue as the Apostle also saith, [o] *their conscience seared with a hote iron.* This is a very dangerous state, when a sinner is so farre from the knowledge of his sinnes, as that he hath no feeling of his sinnes: no remorse, nor true touch of conscience for all the euill that he hath done. But to the end that a sinner may truly repent him of his sinnes, and be saued, its necessarie that he haue, as much as possibly he can, a particular knowledge of his sinnes, to know which they are, and what manner of ones they are; how great, how grieuous, how haynous and how dangerous they be. And that he haue also a feeling of the heauie waight and burden of sinne. For, as a man carrying a heauie and waighty burden, too heauie for him to beare, is not like to be eased of his burden, till he complaine of the waight, and call for helpe, and then some friend or neighbour easeth his shoulder; so a sinner, that is heauie laden with the burden of sinne, is like to find no ease, till he haue a feeling of the heauy waight and burden of sinne, lying heauie vpon his soule. For *Christ* calleth onely such sinners to come vnto him. [p] *Come vnto me all ye that labour and are heauie laden, and I will giue you rest.* And as a sick-man sore diseased, is not like to find ease, till hauing a feeling of his paine, hee complaine of his griefe, and lets the Physician know where his paine lies; so a sinner that is sicke by reason of sinne, and hath a diseased soule, except he haue a feeling of his spirituall infirmitie, how can he be healed? [q] *They that be whole neede not a Physician* saith our Sauiour, *but they that are sicke.* Christ is the true, and best Physician

n *Ephe.* 4 18. 19

o 1 *Tim.* 4. 2.

p *Mat.* 11. 28.

q *Mat.* 9. 12.

of the soule; euery sinner is a sicke man, sicke in soule, and hath need of Christ's Physicke to cure and heale him. Now, if any one thinke himselfe sound and whole enough in soule, and feele no sinne trouble him, and therefore make no hast to goe and seeke to *Christ Iesus* the good Physician, how can that mans soule be healed? That man who in the iudgement of the learned Physician, is sore sicke, and diseased, and yet feeles little or no paine; is most dangerously sicke: so that sinner, who hath a sinfull soule, sore diseased with sinne, and yet hath little or no feeling of sinne, no true knowledge of his sins, is in greatest danger of his soule. When the *Israelites* felt themselues stung with [r] *fierie serpents* in the Wildernesse, their remedie was to looke vp to the *serpent of brasse: and if a serpent had bitten any man, when he beheld the serpent of brasse, he lined.* This brasen serpent was a type and figure of *Christ*; who was lift vp for our Redemption. Of which, our Sauiour Christ himselfe saith, [s] *As Moses lift vp the brasen serpent in the wildernesse, euen so must the sonne of man be lift vp, that whosoeuer beleeueth in him, should not perish, but haue eternall life.* But as those *Israelites* onely had benefit by the brasen serpent, which felt themselues stung, and then looked vp to the brasen serpent; so they onely haue benefit by *Christ*, who hauing a feeling of sinne, feeling their soules inwardly stung with the fierie darts of the old serpent, the Deuil; doe runne, and flie apace to Christ Iesus for helpe, by the eye of faith, looking vp vnto *Iesus*, that so their wounded soules may be healed.

[r] *Num.* 21. 6. 7. 8. 9.

[s] *Ioh.* 3. 14. 15.

CHAP.

CHAP. V.

Of godly sorrow: and first, of Contrition, or inward sorrow for sinne.

1

AFter the knowledge of sinne, followeth godly sorrow for sinne: This is the second step and degree in the repentance of a sinner. * *Godly sorrow* (saith S. *Paul*) *worketh repentance to salvation, not to be repented of.* Heere, S. *Paul* makes godly sorrow a thing necessarily required to repentance, without which a sinner cannot be saued. That sorrow which worketh repentance, the Apostle calls *Godly sorrow*: for there are two sorts of sorrow for sinne.

2 Godly sorrow. * 2 *Cor.* 7. 10.

Sorrow for sin. Two-fold.

The one, [a] Legall.

The other, Euangelicall.

a *Buca, de pœnitent.*

1 Legall.

The Legall sorrow for sinne, is that sorrow which ariseth from the Law of God, and the terrour of a mans owne conscience: whereby a sinner is sorry, and grieued for the euill which he hath committed, onely in regard of the wrath of God, and the punishment which he sees to bee deseruedly due vnto him, and hanging ouer his head. This is that sorrow, which the Apostle calls [b] *the sorrow of the world, or worldly sorrow, which worketh death.* Godly sorrow worketh repentance, but worldly sorrow worketh death: for a sinner being detected, and his wickednesse found out; the Law of God hauing laid open his sinne, and wounded his conscience, he stands as one terrified with the remembrance of his deserued punishment: now his conscience witnesseth against him, that he hath done wickedly, that hee deserues punishment, and cannot escape the iudgement of God. And many in this agonie, being not able to deliuer themselues, and their soules refusing comfort, are swallowed vp with abundance of worldly sorrow, and without the great mercy of God, are plunged into the gulfe of despaire.

b 2 *Cor.* 7. 10.

But

2 Euangelicall. Two-fold.

But there is also an Euangelicall sorrow for sinne: which is properly, *Godly sorrow*: and this is twofold.

{Inward, and
{Outward.

Inward sorrow for sinne, is called Contrition: Outward, is mourning, lamenting, and weeping for sin.

1 Contrition, or inward sorrow for sinne.

First, of Contrition, or inward sorrow for sinne. In handling whereof, I will shew,

First, what Contrition is.

Secondly, how it is wrought in vs.

Thirdly, the signes and markes of it.

Fourthly, the motiues to perswade vnto it.

1 What Contrition is.

For the first: Contrition, or inward sorrow for sinne, is a sorrow of the heart, specially for this, that a sinner hath offended God: and being truely humbled, with a sence and feeling of his sinnes, is displeased with himselfe for his sinnes, and doth now not onely dislike, but from his heart detest and abhorre sinne. This is properly called [c] *sorrow according to God, or sorrow after a godly sort, and godly sorrow; and sorrow to repentance.* It is called [d] *compunction of heart.* It is also called the [e] *renting of the heart.* And it is called a [f] *broken spirit*, [g] *a broken and a contrite heart.*

c κατὰ Θεὸν λύπη.
d κατάνυξις καρδίας.
2 Cor. 7. 9, 10.
e Acts 2. 37.
f Ioel 2. 13.
g Psal. 51. 17.

2 How Contrition is wrought in a sinner.

For the second: How Contrition is wrought in a sinner; The meanes whereby a sinner is brought to Contrition, and inward hearty sorrow for his sinnes are two.

1 By the working of the Spirit of God.

The one, is the gracious working of the Spirit of God: giuing a sinner a liuely sence and feeling of his sinnes; giuing him grace to see and know how by his sinnes he hath offended God, and grieued the Holy Spirit of God, softning also his hard heart, that hee may grieue, lament, and mourne for his sinnes after a godly manner. This is that which the Lord saith by his Prophet Zachary, [h] *I will powre vpon the house of Dauid, and vpon the Inhabitants of Ierusalem, the spirit of grace and of supplications, and they shall looke vpon me whom they haue pierced, and they shall mourne for him, as one mourneth for his*

h Zach. 12. 10.

his onely sonne. A sinner looking vpon Christ, whom by his sinnes he hath pierced and wounded, and hauing a true feeling of his sinnes, greeueth and mourneth, he is sorry after a godly manner: but how is this godly sorrow wrought in him? the Lord saith, that he will *powre the spirit of grace, and of supplications,* vpon the sinnefull soule; and when the Lord hath put such grace into the soule of a sinner, to see his sinnes, and to perceiue, how that by his sinnes hee hath offended God, and pierced the Sonne of God; then hee is inwardly grieued at the heart, then his heart melts into teares. This is the first meanes whereby a sinner is brought to Contrition.

The second meanes, is the preaching of *Christ crucified:* as appeareth in the example of those first Conuerts, to whom *Peter* preached Christ crucified. For hauing testified against them, that they had crucified Christ, i *They were pricked in their hearts, and said vnto Peter, and the rest of the Apostles, Men and brethren, what shall wee doe?* their consciences were so stricken with the terrour of this, that they should be guilty of shedding the innocent bloud of the Sonne of God, that they were at their wits end, they knew not what to doe; yet were they desirous to finde ease to their troubled consciences, but knew not how, till they called to remembrance the words of the Apostle, how that *Iesus* of *Nazareth* whom they had crucified and slaine, was the Sonne of God, whom God raised vp, who ascended to Heauen, and is exalted at the right hand of God: and hearing also, that he is *Iesus the Sauiour,* that he is the true *Messias, Christ,* the Anoynted of the Lord; hereupon they are *pricked in their hearts,* and touched in their consciences, with a feeling of their sinnes; yet so, as they doe not despaire of all mercy, but trusting in the good will and mercy of God through Christ, and being desirous to know how they may finde comfort to their troubled consciences, they said to *Peter and to the rest of the Apostles, Men and brethren, what shall we doe?* ô teach vs, what we must doe

2 By preaching Christ crucified.

i *Acts* 2. 37, 38.

to

to be saued. Now, they are sorrowfull after a godly manner; now, they are of a contrite spirit, and an humble soule; now, they are exceeding sorrowfull, that they haue crucified the Lord of life; now, they haue bleeding hearts, for that they haue shed the bloud of the innocent Lambe of God; now, they are exceedingly displeased with themselues, for that they haue done so wickedly; and now, they so abhorre their sinnes and wickednesse, that they purpose neuer to doe wickedly againe. So that their *compunction* was not onely a bare *pricking of the heart*, such as *Cain* and *Iudas* had; but as they had a feeling of their sinnes, so also had they a feeling of the mercy of God in *Christ Iesus*. Moreouer, to the *compunction and pricking of their hearts*, there was ioyned a readinesse to obey the will of God, and to doe whatsoeuer the Lord should command them; and therefore it is, that they say, *Men and brethren, what shall we doe?* to the end that a sinner may be brought to Contrition; its necessary, that the Word of God, which is [k] *quicke and powerfull, and sharper then any two-edged sword, piercing euen to the diuiding asunder of soule and spirit, and of the ioynts and marrow, and is a discerner of the thoughts and intents of the heart*; doe pierce the heart, and wound the conscience, making the sinner to feele his sinnes, to know, that by his sinnes he hath offended God, who hath beene so gracious a God, and so louing and mercifull a Father vnto him; and to acknowledge, that by his sinnes, he hath pierced and wounded the Sonne of God, who was content to be pierced and wounded, yea, and to suffer his bloud to be shed for his sinnes. The Adamant, the hardest stone, which will neither bee bruized with iron, nor melted with fire, is notwithstanding dissolued with [l] *Goats-bloud*. What heart is there so hard and stony, so adamant-like, that will not bee mollified and softned, that will not be rent and broken, yea, dissolued into teares, being washed and soaked in the bloud of Christ? this, ô man, this must, or nothing will soften thy hard heart.

k *Heb.* 4. 12.

l *Gemin. lib.* 2. *cap.* 26.

Thus

Thus Contrition is wrought in the heart.

The third thing, is concerning the signes and marks of Contrition.

3 Signes of contrition, or inward godly sorrow.

Contrition, or inward godly sorrow, is knowen by the Effects thereof, namely, such things as it worketh in vs: and they are seuen; mentioned by the Apostle to the Corinthians, [m] *For behold, this selfe same thing that ye sorrowed after a godly sort, what carefulnesse it wrought in you, yea, what cleering of your selues, yea, what indignation, yea, what feare, yea, what vehement desire, yea, what zeale, yea, what reuenge?*

m 2 Cor. 7. 11.

1 Carefulnesse.

The first effect of godly sorrow, is *carefulnesse*. After that a sinner hath done amisse, and truely repented of his sinne, he is euer after more carefull to auoyd sinne; carefull lest he fall into sinne any more. According to that saying of S. *Ambrose*, [n] *Hee that doth truely repent, is very carefull that he offend not againe.*

n *Qui pœnitet, solicitus est, ne denuò peccet. Amb. in 2 Cor. 7.*

2 Clearing our selues. ο ἄλλα ἀπολογίαν.

The second, is *cleering our selues*. When a sinner maketh an ° *Apologie* and *Defence* for himselfe: which *apologie* and *defence* of himselfe, stands not in the defending of himselfe in his sinne; nor in the excusing of his sinne, nor in shifting off his sinne from himselfe; (thats farre from him now) but in the humble acknowledgement and confession of his sinne, with feruent prayer, and earnest suite vnto Almighty God, for the pardon of his sinne, that so he may be acquitted, and cleered from his sinne.

3 Indignation.

The third, is *Indignation* against our sinnes; yea, a displeasure against our selues for our sinnes.

4 Feare.

The fourth, is *Feare*. Henceforward to feare the Lord; to stand in awe of God, to set the feare of God before our eyes; and to be afrayd of sinning any more, for feare of offending God. As a louing wife hauing offended her husband, and being now reconciled vnto him againe, is euer after more fearefull of offending and greeuing him, lest she should lose his fauour againe.

5 Desire.

The fift, is a *vehement desire* to serue and please God.

p *Desiderat reformari se, qui se scit factum per peccatum deformem. Amb.*

p *A sinner knowing how foule hee is, and deformed, by reason of sinne, desires to be reformed.* And therefore hath now, an earnest desire after God, a desire to doe the will of God, and to walke in the waies of God.

6 Zeale.

The sixt, is *Zeale.* To bee zealous in good workes; zealous in good things; and zealous to prouoke others to doe good. Being conuerted our selues, to strengthen our brethren; in a word, to be zealous in all things that concerne the glorie of God.

7 Reuenge.

The seuenth, is *Reuenge.* When a sinner so hateth sinne, as some hate their very enemies: so to hate our sinnes, as to be reuenged on them. Which Reuenge, we take by a voluntary afflicting and punishing the body. As when any haue offended in meats and drinkes, to reuenge themselues of their gluttony, of their surfetting and drunkennesse, by abstinence, and fasting: when any haue offended through pride of apparell, to reuenge themselues of their pride, by abating their pride, and betaking themselues to more plaine, more decent, and comely apparell; when any haue offended through filthie lusts, or haue defiled their bodies by fornication, or any vncleannesse, to reuenge themselues of their filthinesse, and vncleannesse, by beating downe the bodie, through fastings, watchings, and paines-taking. An example of taking such reuenge vpon our selues for our sinnes, is that weeping Saint; who was noted to be a

q *Luk.* 7. 37. 38. q *sinner*, a verie notorious, sinfull, lewd woman. But repenting, shee commeth to Christ, and *stood at his feete behinde him weeping, and began to wash his feete with teares, and did wipe them with the haires of her head, and kissed his feete, and annointed them with the ointment.* See what reuenge the repenting sinner now takes vpon her selfe; her eyes, that before were wanton, wandering, and adulterous eyes; are now so set a weeping, that they trickle downe teares in such abundance, that her teares yeeld her water sufficient to wash her Sauiours feete. Her haire, so faire and beautifull, which formerly she set forth as a

net

net to catch her louers in; now she is so displeased at it, and will be so auenged on it, that she makes it a towell to wipe Christ's feete. Her lips, wherewith before shee kissed her wanton louers, now, therewith she kisseth Christs feete. And her costly oyntment which before she bestowed vpon her selfe, to giue a sweete perfume to allure her louers, now she brings to Christ, and therewith annointeth the feet of Christ. Thus the good woman tooke reuenge vpon her selfe, for her former sinfull life.

Now, follow the motiues to perswade to contrition, or inward godly sorrow; and they are these.

4
Motiues to contrition, or inward godly sorrow.

First, God requires it. So saith the Lord by the Prophet *Ieremie*, [r] *If thou wilt returne O Israel*, saith the Lord, *returne vnto me.* And it followeth, *circumcise your selues to the Lord, and take away the foreskinne of your heart.* More plainely, the Prophet *Ioel.* [s] *rent your heart, and not your garments, and turne vnto the Lord your God.*

1
God requireth it.
r *Iere.* 4. 1, 4.
s *Ioel* 2. 13.

Secondly, All penitent sinners, that haue truly repented, and turned vnto the Lord, haue had true contrition, and inward godly sorrow, more or lesse, but all in truth: *Dauid* had it; he had a [t] *broken spirit, a broken and a contrite heart. Paul* had it: for after that the Lord had appeared vnto him, and sayd, [u] *Saul, Saul, why persecutest thou me? Paul trembled and was astonished*; and for *three daies* space, humbled himselfe with *fasting* & *prayer.* Before this, *Paul* persecuted the Church, but now he sorroweth and grieueth for what he had done; now he humbleth himselfe before the Lord for *three daies* space: and to this inward humiliation, and sorrow of heart for his sinnes, he ioyneth *fasting* and *prayer.* The penitent *Publicane*, had this *contrite spirit and broken heart*: for hee would not so much as lift vp his eyes to Heauen, but [x] *smote vpon his breast, saying; God be mercifull to me a sinner.*

2
All penitent sinners haue had it.
t *Psal.* 51. 17.
u *Act.* 9. 4. 5. 6. 9. 11.
x *Luk* 18. 13.

Thirdly, Contrition, or inward godly sorrow is necessarie: for

3
Its necessarie. For

First, except the heart be truly, and throughly humbled

1

Except the hart be rent, sinne still remaineth in the heart.

bled for sinne, yea, rent, and broken with godly sorrow, it is euident that sinne still remaines in the heart. For like as a tree which is pluckt vp by the rootes, rents and breakes the earth about it: so sinne that sticks fast in the heart of a sinner, and hath taken rooting in the heart, when it is rooted out of the heart by repentance, it cannot chuse, but make a rent and a breach in the heart; it will trouble, and afflict the heart for a season. And therefore, whersoeuer this contrition of heart, this renting and breaking of the heart with godly sorrow for sinne, is not felt, at least in some measure, there, sinne sticks fast in the heart.

2 Except we breake our hearts, God will breake vs in his wrath.

Secondly, if any be so tender ouer themselues, that they will not suffer their hearts to be vexed and disquieted with the remembrance of their sinnes, and thinke it a grieuous thing to rent & breake their hearts with godly sorrow for their sinnes; they may iustly feare, least the time shall come, when the Lord shall [y] *speake vnto them in his wrath, and vexe them in his sore displeasure.* And least the Lord will *breake them with a rod of iron, and dash them in pieces like a potters vessell.*

y *Psal.* 2. 5 9.

4 The benefits of contrition.

Fourthly, to mooue vs to Contrition, and inward godly sorrow, let vs consider the benefits that may come vnto vs thereby. First, Contrition, or inward sorrow for sinne, is a sacrifice acceptable to God: when we doe in secret humble our soules before God, and sit sighing, and groaning, sorrowing, and grieuing for our sinnes, when we are labouring to rent and breake our earthly, carnall, fleshly hearts; to roote vp some great master-sinne, out of our hearts, we then offer a sacrifice well-pleasing to God: such a sacrifice as *Dauid* offered, when he humbled himselfe for his sinnes. [z] *The sacrifices of God are a broken spirit, a broken and a contrite heart O God, thou wilt not despise.*

1 It is a sacrifice to God.

z *Psal.* 51. 17.

Secondly, worldly sorrow and griefe may hurt a man, but godly sorrow hurteth not. For [a] *godly sorrow worketh repentance to saluation, not to be repented of: but the sor-*

2 Godly sorrow hurts not.

a 2. *Cor.* 7. 10.

row

row of the world worketh Death; as saith the Apostle: and *Dauid* saith, [b] *the Lord healeth the broken in heart, and bindeth vp their wounds.*

b *Psal.* 147. 3.

3 Sorrowing for sinne in this life will keepe vs from sorrowing in the life to come.

Thirdly, the renting and breaking of the heart with godly sorrow in this life, is a meanes to keepe vs from sorrowing and grieuing after this life. For after this life, [c] *there shall be no more death, neither sorrow, nor crying, neither shall there be any more paine: for the former things are passed away.* In the Booke of *Wisedome*, the wicked being in hell in torments, are described by *sorrow and anguish of spirit*, when they shall see the righteous whom they despised on earth, in *ioy and felicitie*, and themselues cast into *outer darkenesse*. Then they shall groane for anguish of spirit, and say within themselues; [d] *We fooles accounted his life madnesse, and his end to be without honour. How is he numbred among the children of God, and his lot is among the Saints? therfore haue we erred from the way of truth, and the light of righteousnesse hath not shined vnto vs, and the Sunne of righteousnesse rose not vpon vs. We wearied our selues in the way of wickednesse, and destruction; yea, we haue gone through deserts, where there lay no way: but as for the way of the Lord, we haue not knowne it. What hath pride profited vs? or what good hath riches with our vaunting brought vs? all those things are passed away like a shaddow, &c.* They that will not sorrow, nor grieue after a godly manner for their sins in this life, they that will not rent their hearts, and turne to the Lord, while they haue space for repentance granted them on earth; after death, shall lie in the place of outer darkenesse, sighing and sorrowing, grieuing and groaning, renting and breaking their hearts when it is too late. Blessed then and happie are they, who, now in this life, doe sorrow after a godly manner, for their sinnes, that they neede not sorrow nor grieue after this life.

c *Reu.* 21. 4.

d *Wis.* 5. 4. &c.

Vse. Against those who breake their hart with worldly sorrow; but haue little sorrow of heart for their sinnes.

Now, whereas God requireth contrition and inward sorrow for sinne; seeing all penitent sinners haue had it, more or lesse; and seeing that it is so necessarie, and profitable

fitable for euery sinner, as hath beene declared: the consideration hereof serues to reproue those, who, for some worldly calamitie or losse, are so inwardly vexed and grieued at the heart, that they euen breake their heart with sorrow & griefe; and yet are little or nothing mooued to sorrow and griefe for their sinnes; they breake their hearts with worldly sorrow, but not with godly sorrow. And yet worldly sorrow is hurtfull, and godly sorrow is necessarie and profitable. Be not deceiued with the vaine and false opinion of those, who thinke that this sorrowing for sinne, will make a man *Melancholike* all the dayes of his life: not so. For the Lord will [c] *heale the broken in heart*; and they that [f] *mourne shall bee comforted*. Yea, godly sorrow brings the best ioy, and soundest comfort. Of worldly ioy and mirth, *Solomon* saith, [g] *the end of that mirth is heauinesse*. But [h] *godly sorrow* S[t] *Paul* saith, *worketh repentance to salnation not to be repented of*. A sinner that hath truly repented, and beene sorrowfull after a godly manner, shall neuer repent that he hath *repented*: nor euer be sory, that he hath bin *sorry* after a godly sort. For though a sinner, sorrowing and grieuing for his sinnes, be in heauinesse for a time, yet in the end, the Lord will send him comfort, and refreshing to his soule: and the end of that sorrow will be *peace*, and *ioy*: *peace* of conscience, and *ioy* in the holy-Ghost.

c *Psal.* 147. 3.
f *Mat.* 5. 4.
g *Pro.* 14. 13.
h 2. *Cor.* 7. 10.

CHAP. VI.

Of Godly sorrow which is outward, in mourning and weeping for sinne.

2 Outward sorrow for sinne. Therein two things.

HItherto of Godly sorrow which is inward: Godly sorrow is also outward: and it stands in outward mourning, lamenting and weeping for sinne. In the handling whereof I will

First,

First, shew the manner how a penitent sinner may expresse his godly sorrow aright, by outward mourning, lamenting, and weeping.

Secondly, vse motiues to perswade thereunto.

First, of the manner how a sinner that is sory after a godly sort, ought to mourne and weepe: and therein I consider foure things.

1 How a penitent sinner may rightly mourne for his sinnes.

First, for whome we are to mourne and weepe.

Secondly, for what.

Thirdly the time when.

Fourthly, the measure, how much, and how greatly a sinner is bound to mourne and weepe.

Therein foure things,

Touching the first: we are to mourne and weepe for our selues, and others: for our owne sinnes, and for all the abhominations that are done by others.

1 For whom.

Dauid wept and mourned not only for his owne sins, but also for the sinnes of others. So he saith, [a] *Riuers of waters run downe mine eies, because they keepe not thy law.* In *Ezekiel*, the *man cloathed with linnen, which had the writers inkehorne by his side*, is appointed to [b] *goe through the midst of Ierusalem, and set a marke vpon the foreheads of the men that sigh, & that cry for all the abhominations that were done in the midst thereof.* Giuing vs to vnderstand, that there were some in the city, which sighed and mourned for the abhominations that were done in the citie.

a Psal, 119, 136

b Ezech, 9. 4.

For the second: what we are to mourne and weepe for. That which we are specially to weepe for, is sinne: In generall, we are to mourne for all our sinnes great & small: knowne and vnknowne; secret and manifest: In particular, for some one sinne, by which we haue offended, or doe still more grieuously offend God. The *Israelites* hauing offended God, by asking a King, when the Lord God was their King, and being reproued for it by *Samuel*, they sorrowed, and lamented, and said to *Samuel*, [c] *Pray for thy seruants vnto the Lord thy God, that we die not. For we haue added vnto all our sinnes, this euill, to aske vs a King.* So *Dauid* with great feeling of his sinnes,

2 For what.

c 1 Sam. 12 19.

and with great sorrow and mourning, confesseth his sinnes to the Lord, and craueth mercy, [d] *haue mercy vpon me, O God, &c.* Yet is most sorrowfull for his heinous, bloody sinne: points that out in particular, and praies against it. [e] *deliuer me from blood-guiltinesse ô God.*

d *Psal.* 51. 1.

e *ver.* 14.

3 The time whē.

The third thing herein, is the time when we ought chiefely to mourne for our sinnes. It is not vsuall with men to mourne for their sinnes, till the hand of God be vpon them afflicting them, visiting, and scourging them for their sinnes. But the chiefest time of mourning for sinne, is, when we haue sinned; that thereby we may preuent the iudgement of God, iudging our selues, that we be not iudged of the Lord. For as the Apostle saith, [f] *If we would iudge our selues, we should not be iudged.* & *The time of sorrowing and mourning for sinne, is not* as a Father saith, *when we are vnder the crosse, and suffer aduersity; but when we doe euill, then it behoones vs to mourne for the euill that we haue done.* As when a man hath committed adultery, murther, or any other grieuous crime, for which his soule is in danger to be depriued of the kingdome of heauen; then is it a fit time for him to mourne and sorrow for his sinne, that he may be reconciled to God, & winne the fauour of God againe. When affliction is vpon vs for our sinnes, necessity constraineth vs to weepe and mourne because the affliction calls our sinne to remembrance: but it had bene much better for vs, to haue wept and mourned for the euill of sinne, before the euill of punishment fell vpon vs for sinne.

f 1 *Cor.* 11. 31. *Maroris tempus non tunc est, cum aliquid patimur aduersi, sed cum male operamur. Chrys. de prouident: l.* 3.

4 The measure of mourning for sinne. and therein these rules are to be obserued.

The fourth thing herein to be considered, is the measure of our outward mourning, and weeping for sinne. Concerning which, these rules must be obserued.

1 Sorrow for sinne must be greater then for any wordly want or losse. For.

First, that our sorrow for sinne be greater then for any wordly want or temporall losse: for.

1 Sinne is the cause of all euill.

First, Sinne is the cause of all euill that befalleth vs in the course of our life.

2 A man may be saued without riches, but not without repentance.

Secondly, a man that hath want of wordly things, or sustaineth losse in temporall things, may notwithstanding

ding be saued, & come to life euerlasting: but sinne not repented of, is able to cast soule and body into hell.

Thirdly, wordly wealth may be procured, and temporall losses may be recouered againe; but the soule being once lost, cannot be recouered. The losse of the soule is irrecouerable, and therefore, farre greater cause haue we to mourne and weepe for our sinnes, then for any wordly want, or temporall losse whatsoeuer.

3 The soule once lost cannot be recouered.

Secondly, greater sinnes must haue greater sorrow; more mourning and more weeping. *David* was sorrie for his lesser sinnes, but was exceedingly sorrowfull for his great transgressions. [h] *Dauids heart smote him, because he had cut off Sauls skirt*; but for his adultery and bloodshed, he afflicted himselfe sore; he [i] *fasted and mourned, he lay vpon the earth and made great lamentation.*

2 For great sinns we must haue great sorrow.
h 1 *Sam.* 24. 5.
i 2 *Sam.* 12. 16. & *psal.* 51.

Thirdly, mourning & weeping for sinne must haue it moderation, that it exceed not. As *S. Paul* speakes in the behalfe of that incestuous *Corinthian*, whom he had excommunicated, but vpon his repentance, had forgiuen; saying, [k] *Sufficient to such a man is this punishment which was inflicted of many. So that contrariwise, ye ought rather to forgiue him, and comfort him, lest perhaps, such a one should be swallowed vp with ouermuch sorrow.* After this manner, a sinner expresseth his godly sorrow outwardly, by mourning, lamenting and weeping for his sinnes.

3 There must be a moderation in mourning for sinne.
k 2 *Cor.* 2. 7.

There remaine the motiues which may perswade vs to this Godly sorrow, which is outward in mourning & weeping for sinne, and they are foure.

2 Motiues to mourning and weeping for sinne.

First, God requireth it. So saith the Prophet *Esaias*, [l] *In that day did the Lord God of hosts call to weeping and to mourning, and to baldnesse, and to girding with sackcloth.* The prophet *Ioel* also saith, [m] *Therefore now saith the Lord, turne ye euen vnto me with all your heart: and with weeping and with mourning.* *S. Iames* saith, [n] *be afflicted and mourne and weepe. Let your laughter be turned to mourning, and your ioy to heauinesse.*

1 God requireth it.
l *Isa.* 22. 12.
m *Ioel.* 2. 12.
n *Iam.* 4. 9.

2 Penitent sinners haue wept & mourned for their sinnes.

Secondly, penitent sinners haue wept and mourned for their sinnes. *Danid* saith [o] *I am weary of my groaning, all the night make I my bed to swime, I water my couch with my teares* That penitent woman mentioned by *S. Luke*, held by diuerse to be *Mary Magdalen*, wept so abundantly for her sinnes, that those two little fountaines, her eies, yeilded her water sufficient to [p] *wash her Saviours feete*. when *Peter* remembred himselfe how he had sinned, in denying his master *Christ*, he went out, and [q] *Wept bitterly*. Yea *Christ Iesus*, the head of the Saints, though he himselfe had no sinnes to lament and weepe for; yet he oftentimes wept. Comming to *Ierusalem* [r] *he wept ouer it*. At the raising of *Lazarus* [s] *Iesus wept*. At his passion he wept sore: for the Apostle saith, that [t] *In the deyes of his flesh, he offered vp praiers & supplications with strong crying and teares* [u] *we may often finde him weeping as a Father* saith, *but (seldome or) neuer laughing*. Yet he wept not for himselfe, and for his owne sinnes, (for [x] *he did no sinne, neither was guile found in his mouth*) But for vs, and for our sinnes; to teach vs to weepe and mourne for our selues, and for our owne sinnes.

o *Psal*, 6.6.

p *Luk*, 7.38.

q *Luk*, 22.62.

r *Luk*, 19,41.

s *Iob*, 11.35.

t *Heb*, 5.7.

u *Flentem illum frequenter inuenias, nunquam verò ridentem. Chrys. in Matth.* 2. *Hom.* 6.

x 1. *Pet.* 2.22.

3 The necessity of mourning for sinne.

Thirdly, to consider the necessity of outward sorrowing and mourning for sinne.

1 In regard of our sinnes which were the cause of crucifying Christ.

First, our sinns haue bene the cause of crucifying *Christ*: as saith the Prophet *Esay*: [y] *He was wounded for our transgressions, he was bruised for our iniquities*. The serious consideration of this, should moue vs to lament & mourne; this should cause vs to shedde abundance of teares; to consider the grieuousnesse of our sinnes, how by them we haue crucified and pierced *Christ*, and certaine it is, the remembrance hereof will so worke with true penitent sinners, that they will breake forth into mourning: as saith the Prophet *Zacharie*, [z] *I will poure vpon the house of Danid, and vpon the inhabitants of Ierusalem the spirit of grace and of supplications, and they shall looke vpon me whom they haue pierced, and they shall mourne for him as one mourneth for his onely sonne, and shall be in bitternesse for him, as*

y *Isa.* 53. 5.

z *Zach.* 12.10.

one

one that is in bitternesse for his first borne. In that day there shall be a great mourning in Ierusalem, as the mourning of Hadadrimmon in the valley of Megiddon. and the land shall mourne every family apart, &c.

Secondly, our eyes conuey much euill to the heart, and therefore must weepe much: as they let in sinne, so they must, as much as they can, let it out. In worldly griefe, the heart is eased by weeping: so by teares shedde for sinne, the soule is eased.

2 Our eies conuay much euill to the heart.

Thirdly, Sinne is the cause of affliction and miserie; the cause of trouble, and calamitie that befals vs in the course of our life: Wherefore, as we mourne and weepe for the paine and miserie, so ought we much more to mourne, to lament and weepe for sinne, which is the cause of our miserie.

3 Sinne is the cause of misery,

Fourthly, consider that now, euen in this present life, we must mourne and weepe for our sinnes, least we be constrained to mourne, and weepe in that dolefull and heauie place of mourning, where there is *weeping and gnashing of teeth.* And they that will not now weepe and mourne for their sinnes, shall hereafter. As our Sauiour saith, [a] *Woe to you that langh now, for ye shall mourne and weepe.*

4 Either now we must mourne & weepe, or we shall hereafter.

a Luk 6. 25.

And yet more to perswade vs to this godly sorrow, to weepe and mourne for our sinnes: consider the Benefits that come thereby. Weeping and mourning may weaken, and hurt the bodie, but it strengthens, and helpes the soule: it may harme the bodie for a time, but it doth the soule good for euer. And the Benefits thereof are these.

4 Benefits of mourning and weeping for sinne.

First, outward sorrow for sinne, arising from the inward sorrow of the heart, is a meanes to obtaine mercie with God. It is said of *Hezekiah*, that [b] *he wept sore.* But his sore weeping was a meanes of obtaining mercie and fauour with the Lord. For, praysing the Lord, he saith, [c] *Thou hast cast all my sinnes behind thy backe.* *Marie Magdalene* weepes and sheeds teares in abundance, but this

1 Mourning & weeping for sinne, is a meanes to obtaine mercy.

b *Isa.* 38. 3.
c *ver.* 17.

her mourning and weeping for her sinnes, is a meanes of obtaining mercy with the Lord; for the Lord saith vnto her, [d] *thy sinnes are forgiuen.*

d *Luk.* 7.38.48.

2
A meanes to pacifie Gods anger.

Secondly, * *Teares of grace are a meanes to pacifie Gods anger* against vs for our sinnes, and to turne away his wrath from vs. The Lord by the Prophet *Ioel* sayth, *turne ye euen to me with all your heart, and with fasting, and with weeping, and with mourning. And rent your heart and not your garments; and turne vnto the Lord your God: for he is gracious and mercifull, slow to anger, and of great kindnesse, and repenteth him of the euill.* As if he should haue said, If you will be sorrie for your sinnes after a godly sort, and if you will turne to the Lord by renting the heart, and with *fasting and weeping* and *mourning*, then the Lord will turne away his wrath from you, then the Lord will be *gracious and mercifull vnto you.*

* *Mitigant iram Dei lachryma.*

e *Ioel* 2. 12. 13.

3
Teares shed for sinne, are pleasing to God, & delightfull to the Angels.

Thirdly, teares shed for sinne, are not shed in vaine; but they are respected of the Lord, they are well pleasing both to God, and Angels: they are acceptable and well-pleasing to God; God maketh reckoning and account of them: for though they be shed, yet they are not lost. [f] *Put thou my teares into thy bottle*, saith *Dauid.* Teares of grace, and not as water spilt on the ground, which cannot be gathered vp againe, but the Lord hath a vessell to receiue the teares that we sheede for our sins, not one of them is lost. This heauenly dew of deuotion neuer fals, but the Sunne of *righteousnesse* drawes it vp. And the teares of penitent sinners are delightfull to the Angels, who reioyce at the conuersion of a sinner. Insomuch that the *deuout Father* cals the [g] *teares of penitent sinners, the Angels wine.*

f *Psal.* 56. 8.

g *Lachryma pœnitentium, Angelorum vinum. Bern.*

4
They that mourne shall be comforted.

Fourthly, they that mourne and weepe for sinne, though they haue sorrow and heauinesse for a time, in the end shall be comforted: their sorrow shall be turned into ioy. Christ is sent as saith the Prophet *Esay*, to [h] *comfort all that mourne: to giue vnto them beautie for ashes, the oile of ioy for mourning, and the garment of praise for the*

h *Isa.* 61. 2. 3.

spirit

spirit of heauinesse. And Christ when he was come, sayth, i *Blessed are they that mourne, for they shall be comforted.* k *They that sow in teares shall reape in ioy*; saith the Psalmist. They, that now weepe and sheede teares for sinne, shall hereafter be truly comforted. For l *God shall wipe away all teares from their eyes.* As after much raine, and great stormes, the heauens waxe cleare, the ayre is more milde, and the Sunne breakes forth comfortably to refresh the things that are vpon the earth; so, after much weeping, mourning, and sorrowing for sinne, the Sunne of righteousnesse breakes forth, and shines comfortablie vpon the sinner, reioycing the heart, and greatly refreshing the soule. After a storme, a calme.

i *Mat.* 5. 4.
k *Psal.* 126. 5.
l *Reu.* 21. 4.

A question here ariseth, concerning outward mourning and weeping for sinne. Whether weeping, and shedding of teares be simplie necessarie in godly sorrow? I answer, m *Weeping* for sinne is required, and is *commendable* in whomsoeuer it is, if it be in truth. Yet corporall weeping is not alwayes of absolute necessitie: so that

Quest. Whether weeping for sinne be of absolute necessitie?

Answ. m *Per. cas. of Consci. 1. booke. Chap. 5.*

First, the heart be truly grieued and displeased for sinne.

Secondly, if a sinner haue an earnest desire to sheede teares, and cannot: being hindered, either in regard of the greatnes of the sorrow of heart, oppressing the heart, that it cannot ease it selfe by weepings or else from the constitution of the bodie, being vnapt to yeeld teares: for in this case, God accepteth the inward sorrow of the soule, and the good affections of the hart, for the teares of the eyes. n *It is* sayth one, *according to the quantitie of the inward affection, and the measure of moist and watery humours of the eyes, that any one either weepeth, or is hindred from weeping.*

n *Secundum quantitatem interioris affectionis, & secundum abundantiam lachrymabilis humoris, est, vel non est in homine fletus corporalis. Gemin. l. 1. c. 43.*

Now, considering that God requireth not onely an inward godly sorrow and griefe of heart, but likewise an outward mourning, lamentation and weeping for sinne, yea, and great mourning and sorrowing for our great sinnes; and forasmuch as the Saints and children of God haue

Vse. Against those who mourne and weepe greatly for outward crosses, but verie little: for their sins

haue practised the same, moreouer, considering that it is so necessary, and profitable for vs, to weepe & mourne for our sinnes; this reproues the world for the great neglect of this dutie. O how ordinarie, and vsuall a thing is it with people, to mourne and weepe for worldly crosses, and troubles that befall them, for losse of goods, and cattell, & for the departure of their friends, neighbours and acquaintance! it is a marueilous thing to beholde how excessiuely manie mourne and weepe for the losse of their dearest friends, as husband, wife, children, their onely sonne. But few are there, that weepe and mourne seriously for their sinnes. o *Fooles* saith *Solamon*, *make a mocke at sinne*. Foolish, wicked people haue no moderation in worldly sorrow; but sport themselues with their sinnes: and if they sheede any teare in regard of sinne, it is with laughing at sinne, and not weeping for sinne. Doth the Father goe heauily for the death of his first borne? And doth the sorrowfull mother mourne, and weepe, and wring her hands, for the departure of her onely sonne? O how much more cause haue we to mourne, and weepe for our sinnes, which haue beene the death of the Sonne of God? p *Rachel wept for her children, and would not be comforted, because they were not.* *Rachel* wept for her sonnes, we ought to weepe for our sinnes: she, because they were not; we, because they are yet remaining, and are not done away. Woefull then and lamentable is their condition, whose heart is soft, and whose eyes are moist and waterie, to sheede teares for worldly wants, for temporall losses, for bodily paine and griefe; but haue hard hearts, and drie eyes, not able to straine forth a sorrowfull sigh, nor wring out a brinish teare for their sinnes.

o Pro. 14. 9.

p Mat. 2. 18.

CHAP.

CHAP. VII.

Of confession of sinne.

3 Confession of Sinne.

COnfession of sinne, is the third step of grace, whereby the penitent sinner returneth from sin vnto God. For after that a sinner hath sorrowed after a godly sort for his sinnes, he returneth vnto God by confessing his sinnes; as the prodigall son returned to his Father, confessing, and saying, [a] *Father, I haue sinned.*

a *Luk.* 15.18.

Two-fold.

Publique.

And confession of sinne is two-fold.
{Poblique, and
{Priuate.

1 Two-fold.

Publique confession of sinne, is that which is made in the Congregation: and is two-fold.

1 Of the whole Congregation.

Either, of the whole congregation; when the Minister, the mouth of the people, maketh an humble confession of sinne, and the people ioyne with him, confessing, and crauing pardon for their sinnes:

2 Of any one that hath offended the Congregation.

Or, when any one, that hath offended God and the congregation: doth publiquely make and acknowledgement of his sinne before the Congregation, and so is receiued into the fellowship of the Church againe.

2 Priuate, Two-fold.

Priuate confession of sinne is also two-fold.
{To Man, and
{To God.

1 To Man: In two respects

To Man: and that in two respects:

1 For satisfaction.

First, when any one, hauing offended his brother, and wronged his neighbour, doth make an acknowledgement of his fault, and is willing to giue satisfaction to the party wronged; and that for peace sake, and reconciliation one with another: gathered from that saying of our Sauiour *Christ*, [b] *If thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee, leaue there thy gift before the altar, and go thy way, first be reconciled*

b *Mat.* 5.23.24

reconciled to thy brother, and then come and offer thy gift.

2 For Consolation.

Secondly, when any one is troubled in conscience, for some sinne that lieth heauy vpon his soule, and clogs his conscience, he may make knowne his griefe to another in priuate; and that either to the Pastor of his soule, or to some other discreet, faithfull, and trusty friend, that is able to counsell and comfort him in his distresse. According to S. *Iames* his direction, c *Confesse your faults one to another, and pray one for another.* Such is our confession to man.

c *Jam.* 5. 16.

2 To God.

And therein

Secondly, Confession of sinne is made in priuate vnto God. When as the poore penitent sinner gets himselfe into some secret place, and there falling downe before the Lord; by humble confession layeth open his sinnes before God, in hope to finde mercy with the Lord.

Foure things.

Now, the confession of sinne, which I heere entreat of, is not confession vnto man, but vnto God. In handling whereof, I will shew,

First, what Confession of sinne vnto God, is.

Secondly, the sorts and kindes of it.

Thirdly, the manner of performing it, that our confession may please God.

Fourthly, I will vse motiues to perswade thereunto.

1 What confession of sinne to God, is. *Pola. Synt. c. 2. l. 6. c. 37.*

For the first: Confession of sinne, is an humble acknowledgement of our sinnes before God, arising from an inward godly sorrow of heart for sinne, whereby the sinner doth witnesse against himselfe, that hee hath offended God, and deserues punishment, hauing a purpose of heart neuer to offend God any more.

2 The sorts and kinds of it; Two-fold.

For the second: Confession is of two sorts.

{ Generall, and
{ Particular,

1 Generall.

Generall, when a Sinner doth onely in a generall manner confesse that he is a sinner, that hee hath offended God, that he hath broken Gods commandements, and done wickedly, &c.

Particular

Particular confession of sinne, is an acknowledgement of our particular sinnes: when hauing made diligent search by the law of God to finde out our sinnes, we doe then confesse those sinnes which our owne conscience witnesseth against vs, that we are guilty of, as *Dauid* when hee had committed adultery with *Bathsheba*, confessed his sinne in particular, saying, [d] *Against thee, thee onely haue I sinned, and done this euill in thy sight.* The Iewes confessed their sinnes both in generall, and particular: In generall, [e] *Our transgressions*, say they, *are multiplyed before thee, and our sinnes testifie against vs, for our transgressions are with vs, and as for our iniquities wee know them.* And in particular, they confesse, and say, [f] *in transgressing, and lying against the Lord, and departing away from our God: speaking oppression and reuolt, conceiuing and vttering from the heart words of falshood.*

2 Particular.

d *Psal.* 51. 4.

e *Isa.* 59 12.

f *Vers.* 13.

The third thing in Confession is the manner how a sinner is to make confession of his sinnes, that his confession may be acceptable to God. *Dauid* saith, [g] *I said I will confesse my transgressions vnto the Lord.* The vulgar Latine translation readeth it thus: [g] *I said I will confesse against my selfe mine vnrighteousnesse vnto the Lord.* From whence sixe things are obserued to bee necessary in the confession of sinne.

3 The manner of making Confession aright.

g *Psal.* 32.

First, that our Confession of sinne be done with *premeditation*: that we doe not rashly and rudely thrust our selues into the presence of the Lord, but first search our hearts, try our wayes, finde out our sinnes, take notice of them, view them, consider them, and haue them before our eyes, when wee come to make confession of them. This is noted in the beginning of the sentence, [i] *I said*; before I confessed my sinnes, I first thought with my selfe, I considered in my minde the sinnes which I was to confesse, I said within my selfe, I will confesse my sinnes.

5 h *Dixi, confitebor, aduersum me, iniustitiam meam Domino.* Six things are necessary in the Confession of Sinne.

1 That it be with premeditation.

i *Dixi.* A.

Secondly, Confession of sinne must be *in truth*, without guile, not hiding sinne, but plainely and truely confessing

2 That it be in truth.

confessing our sinnes: wherfore he saith, k *I will confesse*: I will make knowne my sinne, I will hide nothing, I will search euery corner of my heart, I will lay open all and euery sinne. *I will confesse* my sinne.

k *Confitebor.*

3 That it be accusing, not excusing.

Thirdly, our Confession must be *accusing*, not *excusing*, noted in the next words l *against my selfe*. Our confession must be *against our selues*. Howsoeuer it be dangerous for any one to accuse himselfe before men, yet euery sinner must accuse himselfe before God; iudge himselfe to haue broken the commandements of God, and condemne himselfe to be worthy of death. For this cause, a sinner must come before the Lord in all humility and lowlinesse of mind, with shame and confusion of face, being ashamed to lift vp his eyes to heauen for the multitude of his sinnes and transgressions, saying with *Ezra*, m *O my God, I am ashamed, and blush to lift vp my face to thee my God; for our iniquities are encreased ouer our heads, and our trespasse is growen vp vnto the heauens.* And must be like the penitent Publican, who comming before the Lord to confesse his sinnes, n *Stood a farre off, and would not lift vp so much as his eyes to heauen, but smote vpon his breast, saying, God be mercifull to me a sinner.*

l *Aduersum me.*

m *Ezra* 9.6.

n *Luk.* 18.13.

4 Confession must be of Sinne, and iniquity.

Fourthly, Confession must be made of sinne and iniquity: noted in the word o *vnrighteousnesse, or transgressions.* Wee must not with the Pharisee, boast our good deeds, and praise our well-doing; but with the Publicane, confesse our sinnes, and our selues sinners, and earnestly pray for the pardon of our sinnes.

o *Iniustitiam.*

5 That we confesse our owne sinnes.

Fifthly, Confession must be made of *our owne* sinnes: wherefore he saith, *I will confesse against my selfe* p *mine vnrighteousnesse, or my transgressions.*

p *Meam.*

6 That our confessiō be made vnto God.

Sixtly, Confession of our sinnes must be made vnto the Lord our God; wherefore he saith, *I will confesse my transgressions* q *vnto the Lord.* Confession must be made vnto God; to the honour of God, that God may haue the glory, and we the comfort. Of this, *Dauid* speakes thus in another place, r *Against thee, thee only haue I sinned.*

q *Domino.*

r *Psal.* 51.4.

ned. So also when he had numbred the people, his heart smote him, and *Dauid* said vnto the Lord, [r] *I haue sinned greatly in that I haue done. Daniel* said, [t] *I praied vnto the Lord my God, and made my confession, and said, O Lord, we haue sinned, and committed iniquitie, and haue done wickedly, &c. Chrysostome* taught the same doctrine, [u] *Tell thy sinne onely vnto God.* Againe he saith, [x] *Let God onely see the confessing of thy sinnes.* After this manner we are to make Confession of our sinnes.

In the fourth place, I come to the motiues which may perswade vs to confesse our sinnes vnto God. Which I take

First, from the necessity;

Secondly, from the benefite thereof.

For the first: Confession of Sinne vnto God, is necessary; for

First, God is chiefly and principally offended by our sinnes: wherefore it is, that *Dauid* hauing committed adultery, and thereby hauing not onely offended God, but wronged man, comming to make confession, saith, [y] *Against thee, thee onely haue I sinned.* Now, because sinne is chiefly and principally committed against God, therefore it's necessary that wee make our confession chiefly and principally vnto God.

Secondly, without confession of sinne we can looke for no remission of sinne. *Salomon* saith, [z] *He that couereth his sinnes shall not prosper, but who so confesseth and forsaketh them shall haue mercy.* Giuing vs to vnderstand, that he onely obtaineth mercie of the Lord that confesseth his sinnes; but if any one will not confesse, but hide, and couer his sinnes, he shall not prosper; it shall not be well with him, the Lord will shew him no fauour nor mercie. Wherefore *Dauid* saith of himselfe, [a] *When I kept silence my bones waxed olde, &c. But I said, I will confesse my transgressions vnto the Lord, and thou forgauest the iniquity of my sinne.* *Dauid*, after he had sinned, for a time kept silence, held his tongue, and opened not his mouth to

[r] 2 *Sam.* 24.10.
[t] *Dan.* 9 4.4.

[u] *Deo soluendis peccatum: Chrys. de panit Hom.* 9.
[x] *Solute Deus confitentem videat. Chrys. de panit. & confes.*

4
Motiues to cõfesse our sinnes vnto God.

1
It's necessary. For

1
God is principally offended by our sinnes.
[y] *Psal.* 51.4.

2
Without Confession we can haue no remission.
[z] *Pro.* 28.13.

[a] *Psal.* 32. 3.4. 5.

to confesse his sinne, but that was paine and griefe vnto him, he found no comfort in it; but when he acknowledged his sinnes, and confessed his transgressions, then the Lord shewed mercy on him, and forgaue him: and *Dauid* did not obtaine mercie and forgiuenesse at the hands of God, till that hee confessed his sinne to the Lord. [b] *We cannot otherwise be saued* (saith one) *but by humble acknowledgement of our sinnes, which through our negligence we haue so wickedly committed.* Before the sicke man can finde ease and remedie for the recouering of his health, he must make his griefe knowne vnto the Physitian: and the Creeple is not ashamed to lay open his soares to the passenger, to mooue him to haue pitty on him; so likewise, it's necessarie for a sinner by confession of his sinnes, to make knowne the inward diseases, the infirmities and sores of his soule, to the chiefe and best Physitian of our soules, *Christ Iesus*; and bee as earnest with the Lord to beg mercy, and craue pardon and forgiuenesse of his sinnes, as the poore beggar by the highway side, is importunate to beg a penny of the Passenger.

b *Nos aliter salui esse non possumus, nisi confiteamur pœnitentes, quod iniquè gessimus negligentes.* Aug.

3 If we doe not confesse our sinnes, yet wee cannot hide them frō God, for God both seeth & knoweth them.

Thirdly, Confession of our sinnes to God is necessary; for if we doe not confesse them vnto God, yet God knowes them, and sees them; yea, [c] when sinners doe foolishly hide and couer their sins, then the Lord layes them open to the view of the world. The Lord said vnto *Dauid*, [d] *Thou didst it secretly, but I will doe this thing before all Israel, and before the Sunne.* When thou didst commit thy sinne of adultery, thou didst it secretly, thou thoughts that no eye had seene thee, but I beheld thy wickednesse which thou didst in secret, and I will punish thee openly; becausе thou hast sinned, and not confessed thy sinne, I will bring thy sinne to light, and thy selfe to shame.

c *Quando homo celat, Deus nudat.*

d 2 *Sam.* 12. 12.

2 It's good and profitable. For 1

Secondly, as Confession of sinne is necessary, so is it also good and profitable for a sinner: for

First, by Confession of sinne, a sinner obtaineth remission

remission and forgiuenesse of sinne: so saith *Salomon*, e *Who so confesseth and forsaketh his sinnes, shall haue mercie.* S. *Iohn* saith, f *If wee confesse our sinnes hee is faithfull and iust, to forgiue vs our sinnes.* And *Dauid* witnesseth of himselfe, g *I said, I will confesse my transgression vnto the Lord, and thou forgauest the iniquitie of my sinne.* h *Where there is true, hearty, and humble confession of sinne, there is remission and forgiuenesse. When a sinner vncouereth and layeth open his sinnes, God couereth and hideth his sinnes: When a sinner acknowledgeth and confesseth his sinnes, God doth pardon and forgiue him his sinnes.* Vpon *Dauids* confession, i *I haue sinned against the Lord*; *Nathan* the Prophet saith vnto *Dauid* in the word of the Lord, *The Lord hath put away thy sinne, thou shalt not die.*

By confession we obtaine remission.

e Pro.28.13.

f 1 Iohn 1.9.

g Psal.32.5.

h Vbi Confessio, ibi remissio. Quando homo detegit, Deus tegit, quando homo agnoscit, Deus ignoscit.

i 2 Sam.12.13.

Secondly, Confession of sinne is a meanes to pacifie the anger, and to asswage the wrath of Almighty God. Yea, to auert and turne away the iudgements of God, which are threatned against, and hang ouer the head of sinners. When *Ionah* the Prophet cried against *Nineueh*, k *Yet fortie dayes and Nineueh shall bee ouerthrowne.* The *Niniuites* humbled themselues before the Lord with fasting and mourning, confessing their sinnes, and *crying mightily vnto God*, and when *God saw their workes, that they turned from their euill way, then God repented of the euill that he had said, that he would doe vnto them, and hee did it not.* Hereupon is that saying of *Chrysostome*, l *The Niniuites confesse their sinnes, and liue: the Sodomites are hardned in their sinnes, and perish.*

2 Confession of sin is a meanes to turne away Gods wrath & heauie displeasure.

k Io.3.4.8.9.10.

l *Niniuitæ confitentur, & viuũt: Sodomitæ obdurantur & pereunt.* Chry. *in Psal.* 106.

Thirdly, Confession of sinne is profitable to a sinner; for thereby his conscience is pacified, and his soule eased. Like as a man being discontent in his mind, and sore troubled in his thoughts, can take no quiet rest; his stomacke faileth him, and his sleepe departeth from him; till meeting with a faithfull trustie friend, hee maketh his minde knowen vnto him, layeth open the griefe of his heart, and by mutual conference together, findeth comfort and ease: so a sinner that is greatly distressed

3 By Confession the soule is eased, and the conscience pacified.

in soule, and afflicted in conscience with the remembrance of his sinnes; by humbling his soule in secret before the Lord, confessing his sinnes, laying open his iniquities, and not hiding his sinnes, doth finde great ease; for vpon the sinner's humble confession, the Lord, who, is the best friend that a poore sinner hath, doth marueilously comfort, and refresh the soule of the sinner. So that the heart of the poore sinner is now comforted, his soule is eased, and his conscience pacified. Such benefit commeth by confessing our sinnes vnto God.

Vse.

And seeing that Confession of our sinnes vnto God, is so necessarie, and profitable; the consideration hereof, serues iustly to reproue,

I Against those who will not confesse, but hide and couer their sinnes.

First, those who will not acknowledge and confesse their sinnes vnto God, but hide and couer them; as *Adam* when he had eaten of the forbidden fruit, [m] *hid himselfe among the trees of the garden*, thinking to hide himselfe and his transgression from the Lord: wherefore, *Iob* saith, [n] *If I couered my transgressions as Adam, by hiding mine iniquitie in my bosome.* *Iob* counts it a haynous thing to couer his transgressions, and to hide his iniquitie. And indeed, for any one to couer his transgressions, and to hide his iniquitie, is both foolish, and dangerous. Foolish; for no man can so hide his sinne, but God knoweth and seeth it. A notable example hereof we haue in *Dauid*; It is wonderfull to consider, what deuises, what shifts, and inuentions [o] *Dauid* vsed to couer and hide his sinne of adulterie with *Bathsheba*. When *Dauid* committed that sinne of adulterie with *Bathsheba*, her husband *Vriah* was in the warres; wherefore, when *Dauid* vnderstood that *Bathsheba* was with child by him, he immediately sent for her husband, purposing that he should goe home to his house, and to his wife, and so the King appointed him; but yet *Vriah* went not. This not succeeding, then *Dauid* had another deuise; he sent for *Vriah* againe, *and made him drunke*: thinking that now *Vriah* would forget himselfe, and so goe downe to his house, and

m *Gen.* 3. 8.
n *Iob* 31. 33.

To goe about to hide and couer our sins.

I Foolish.

o 2. *Sam.* 11.

and lie with his wife; yet *Vriah* went not. This not preuailing, then did *Dauid* deuise a meanes for the taking away of *Vriah's* life. So that *Vriah*, the husband of *Bathsheba*, neuer came vnto her, nor euer had *knowledge* of her after that *Dauid* had defiled her; and so *Dauid's* sin was found out, notwithstanding all the deuises and cunning shifts which he vsed to hide and couer his sinne. *Chrysostome* reasons thus with the sinner, that is loath to confesse his sinnes, p *What profit hast thou if thou doest not confesse thy sinnes? Canst thou hide thy sins from God? Although thou confessest them not, yet God knoweth them: and if thou doest confesse them, God (forgiueth and) forgetteth them. But if thou wilst not now confesse them, be assured that thou shalt haue them laid open where there shall be greater shame and greater punishment prepared for thee.* Vnlesse we now lay open our sinnes before the Lord, the Lord will lay them open in the day of iudgement before all the world. Wherefore, its a verie vaine, and foolish thing, for any one to hide and couer his sinnes.

p *Quam vtilitas tua etiamsi non confitearis? num potes latere Deum? etiamsi non dicas illa, ipse nouit: si autem tu dicis, ille obliuiscitur. Chry. de pœnit. & confess.*

And its also dangerous. For *Solomon* saith, q *he that couereth his sinnes shall not prosper.* He that couereth and hideth his sinnes, God will not shew him any fauour, nor mercie, God will not blesse him nor prosper him.

2 Dangerous.

q *Pro. 28. 13.*

Secondly, here are also reproued such as doe not plainely, and truely confesse, but excuse their sinnes: some excuse their sinnes, by lessening them: I haue sinned indeed, I confesse; but my sinne is not very great, it is but a small one, God grant I doe no worse, &c. others excuse their sinnes, by comparing themselues with others: I confesse I haue sinned, but I am not alone; there are others as great sinners as I. Some blame the starres: I haue sinned, and done amisse, but it was my ill fortune, it was my destinie, I was borne vnder an ill planet: some blame ill companie: but for such companie I had not done so. And some lay the fault on God: It was the will of God I should doe so. Thus, many that haue done euill, being either ashamed of themselues, or afraid of punishment;

2 Against those that excuse their sinnes.

nishment; labour to excuse their sinnes, and to shift off their sinnes from themselues to others, and are loath to accuse themselues. Excellently doth *Augustine* reason of this point [r] *Many there are* saith he, *who say when they haue sinned, It was the will of God it should be so: but they that say not so, say thus, destinie made me doe it, the starres caused me to doe it; so that herein they doe but fetch a compasse to lay their sinnes vpon God. For what are the starres? those that we see in the Firmament. Who made the starres? God. Who appointed them in their order? God. This is as much as if thou shouldst* (blasphemously) *say, God hath made me to sinne.*

r *Aug. in Psal.* 31.

3 Against those that defend their sinnes. [s] *Culpa cum defenditur, geminatur.*

Thirdly, they are here reproued, who, impudently, with boldnesse of face, stand in defence of their sinnes: and in so doing, they are so farre from confessing their sinnes, that they increase the number of their sinnes. For [s] *sinne when it is defended is a double sinne.* Manie will not sticke to say, that *swearing* is lawfull, if they sweare truly, though it be in their ordinarie communication; wherein [t] *yea* and *nay* should be sufficient. Manie thinke its no offence to doe to others, as others haue done to them; and to requite them with the like measure; though the Scripture say, [u] *recompence to no man euill for euill.* Manie defend pride of apparell, and following of strange fashions, to be but *decencie* and handsomenesse; manie hold fornication to be but a tricke *of youth*, a sinne whereunto men are naturally inclined, and therefore excusable. Manie great and mighty men, thinke their oppressing of the poore people, laying heauie burdens vpon their shoulders, more then they are able to beare, and racking them with extreame Rents and Fines, to be no sinne, because (say they) *Its lawfull for me to doe as I will with mine owne.* Lastly, *Worldlinesse*, and the setting of the mind too much vpon earthly things, is defended by the worldling, to be *carefull prouidence.* Thus the Deuill teacheth men to hide, and couer their sinnes, to excuse, yea, to defend their sinnes; and so keepeth them from confessing and acknowledging their sinnes. But if the

t *Matth.* 5. 37.

u *Rom.* 12. 17.

Lord

Lord euer open the eyes of sinners, to let them see their sinnes, then they will not couer their sinnes any longer, neither excuse, nor defend their sins; but with all humble submission, will fall downe before the Lord, confessing their sinnes, that they may finde mercy with the Lord. For *he that couereth his sinnes shall not prosper, but who so confesseth and forsaketh them shall haue mercie.*

CHAP. VIII.

Of forsaking Sinne.

THe fourth step of grace, whereby a sinner turneth from sin, riseth vp higher, and commeth neerer vnto God; is the *forsaking of sinne*. In handling whereof, I will

4 Forsaking of sinne. Therein two things.

Firſt, shew wherein the forsaking of sinne chiefly consisteth.

Secondly, vse motiues to perswade thereunto.

For the first: To the forsaking of sin, there are three things necessarily required.

1 What things are required to the forsaking of sinne. Three.

Firſt, that a sinner doe forsake all and euery sinne: that he leaue no sinne vnrepented of. *Ezechiel* saith, [a] *Repent and turne your selues from all your transgressions.* Againe he saith, *cast away from you all your transgressions.* Teaching vs that all sinnes must be repented of, and all transgressions must be cast away. The Prophet *Ieremie* saith, [b] *If you throughly amend your wayes and your doings:* in that he saith *throughly*, it argueth a repentance of *all* our sinnes. The Lord will not be pleased, if wee doe onely amend some things that are amisse in vs, and leaue many things still amisse and vnamended; but when we goe about the worke of repentance, and forsaking of sin, we should doe it *throughly*. After manie and sundrie plagues sent vpon *Pharaoh* King of *Ægypt*, and his peo-

1 That we forsake all and euery sinne.

a *Ezec.* 18.30.31

b *Iere.* 7. 5.

ple; at the last, *Pharaoh* was content thus farre to yeeld to *Moses*, to let *Israel* goe, and serue the Lord, so that their flockes and heards might be staied; but *Moses* answereth *Pharaoh* thus: [c] *Thou must giue vs also sacrifice and burnt offerings, that we may sacrifice vnto the Lord our God, our cattell also shall go with vs, there shal not an hoofe be left behind.* The craftie policie of the King of *Egypt*, was, that the *Israelites* leauing their heards and flocks behind them, might haue occasion to returne to *Egypt* againe: but *Moses*, to take away all occasion of returning anie more to *Egypt*, tels *Pharaoh*, that they will not leaue so much as an *hoofe* behinde them. Such ought our resolution to be in our repentance and turning to God; so truly, and throughly to forsake sinne, as not to leaue any sinne in the heart, not so much as an *hoofe*, not so much as any earthly affection, any worldly desire, or carnall lust, to beare sway in the heart; least these be occasions to draw vs to the world, to serue sin and Sathan againe. And although it be true, I confesse; that we cannot so wholy cast out sinne, and so throughly cleanse the heart of euery euill affection, and vnlawfull lust, that no sinne should be, and remaine in vs, (for [d] *Who can say, I haue made my heart cleane?*) yet we ought so to repent, so to turne vnto God, and so to forsake our sinnes, that none of our sinnes should euer returne againe, to haue rule & dominion in vs, that we should obey sinne in the lusts thereof: but we must forsake *all* and *euery* sinne.

c Exod. 10 25. 26.

d Pro. 20. 9.

2 That we forsake the occasions of euill, with the prouocations thereunto.

Secondly, we must forsake sinne, with all the occasions thereof, and with all the prouocations, entisements, and allurements thereunto. Thus S. *Paul* exhorteth: [e] *abstaine from all appearance of euill.* For this cause, we ought to be carefull to shunne euill companie, as a great occasion of euill. For [f] *a little leauen*, as saith the Apostle, *leaueneth the whole lumpe.* And he that toucheth pitch shall be defiled. So ought we to shake off idlenesse, the roote of all euill: yea, to auoid places of superstition, prophanenesse, and disorder; and whatsoeuer else may be an occasion

e 1. Thes. 5. 22.

f 1. Cor. 5. 6.

casion to draw vs vnto sinne. Hence it is, that [g] *Abraham* must goe out of *Chaldea*; [h] *Lot* out of *Sodome*; and the *Iewes* depart out of *Babylon*. [i] *Goe ye forth of Babylon, flee ye from the Chaldeans. Babylon* is confusion: and [k] *Goe ye forth of Babylon*, is, as a Father expounds it, this, *Though thou hast entred into the confusion of vices, yet come forth: thou oughtest not to haue entred into sinne, but through the law of the flesh compelling thee, and leading thee captiue vnder the law of sinne, thou art brought into the seruitude and slauerie of sinne. Come forth of this Babylon, deliuer thy selfe from the bondage of sinne.* Because *Babylon* is a place of Idolatrie, and *Caldea* of vaine superstitions, *Goe ye forth of Babylon, flee ye from the Chaldeans:* depart from euill, and flee the occasions of euill.

g *Gen.* 12. 1.
h *Gen.* 19. 12.
i *Isa.* 48. 20.
k *Exi a Babylone fugiens a Caldæis, hoc est, etsi intrasti in confusionem vitiorum exi, &c. Amb. in Psal.* 1.

Thirdly, we must forsake sinne; with the *adherents*: euen those things which sinne hath drawne vnto it, and which cleaue vnto it: as if any one through a couetous minde, and greedie desire of enriching himselfe, hath vsed oppression, extortion, deceit, robberie, briberie, vsurie, or any manner of vniust, and vnrighteous dealing, and by such vnlawfull meanes, be growne rich; In conuerting, and turning vnto God, its necessarie that such a sinner doe not onely forsake his sinne, and cease to be iniurious any more; but likewise, that he forsake, and depart from those things which he hath vniustly, and wrongfully gotten; by giuing satisfaction, and making restitution for wrong done to others. And that this ought to be done, the Scripture is plaine.

3 That we forsake sinne with the adherents.

In the great fast in *Nineueh*, the Kings proclamation was, that euery one should [l] *Fast and put on sackcloth, and crie mightily vnto God, and that euery one should turne from his euill way, and from the violence that was in their hands.* Now, the violence that was in their hands, compared with that in the prophet [m] *Nahum*, was robing and spoiling of the poore; making a prey of the poore, and not suffering the prey which they had vniustly gotten, to depart out of their hands. *Samuel*, in a generall assemblie

l *Ion.* 3. 8.
m *Nah.* 3. 1.

of the people of *Israel*, speakes thus vnto them; [n] *Behold, here I am, witnesse against me before the Lord, and before his annointed; whose oxe haue I taken? or whose asse haue I taken? or whom haue I defrauded? whom haue I oppressed? or of whose hand haue I receiued any bribe to blind mine eies therwith? and I will restore it you.* Heereby offering to make restitution, if any man could prooue that he had taken any thing from him wrongfully. So *Zacheus* stands forth, and makes a proclamation; [o] *If I haue taken any thing from any man by false accusation, I restore him foure fold.* As if he had said; if any man can come forth, and accuse me iustly, that I haue done him wrong, I will giue him satisfaction; or if any man can iustly charge me, that I haue taken any thing from him wrongfully, I will *restore* it vnto him with aduantage. The *Iewes* in the time of *Nehemiah*, were found greatly to oppresse their poore brethren; for the poore people in their great necessity, had morgaged their lands, their vineyards & houses to the richer sort, for money to buy them corne: at the last, their lands being morgaged, and the mony receiued thereupon, spent; they fell into great distresse, and complained of their miserie. [p] *Nehemiah* hearing of it, cals an assemblie of the people, and rebuketh the nobles and the rulers, for dealing so hardly with the poore; and exhorteth them to haue pittie on their poore brethren; and to restore to their brethren their lands, their vineyards, their oliueyards, and their houses, &c. and so they did; for they said, [q] *We will restore them, and will require nothing of them; so will we do as thou sayest.* And this of the things necessarily required in the forsaking of sinne.

n 1 *Sam.* 12. 3.

o *Luk.* 19. 8.

p *Nehem.* 5. 1. 2. &c.

q *ver.* 12.

2 Motiues to perswade to the forsaking of sinne.

For the second: the motiues which may perswade a sinner to forsake his sinnes, are three.

1 The Scripture.

First, the Scripture exhorteth vs very much to this dutie: the Prophet *Dauid* exhorteth to [r] *depart from euill*. the Prophet *Esay*, to *cease from euill*. [s] *Wash you, make you cleane, put away the euill of your doings from before mine eies, cease*

r *Psal.* 34. 14.

s *Isa.* 1. 16.

cease to doe euill. And to *forsake the euill way:* [t] *Let the wicked forsake his way,* Zophar's counsaile to *Iob,* is to put iniquity *from him.* [u] *if iniquity be in thy hands, put it farr away: and let not wickednesse dwell in thy tabernacles.* Ezekiel exhorteth, to *cast away our sinnes and transgressions.* [x] *Cast away from you all your transgressions wherby you haue transgressed.* Our Sauiour *Christ* saith to the man whom he had healed [y] *sinne no more:* Giuing vs to vnderstand, that a sinner ought to forsake his sinnes, to cease from euill, and to doe wickedly no more. Thus the Scripture exhorteth to the forsaking of sinne.

t *Isa.* 55. 7.

u *Iob.* 11. 14.

x *Ezech.* 18. 31.

y *Iob,* 5. 14.

Secondly, the forsaking of sinne is very necessarie: for

2 The necessitie of forsaking sinne.

First, It puts a difference betweene the true, and sound repentance of penitent sinners, and the counterfeite, & fained repentance of hypocrites. *Pharao* seemed to repent; for he said, [z] *I haue sinned this time; the Lord is righteous, and I and my people are wicked.* But yet his repentance was not sound, nor true; for after this, [a] *He sinned yet more and hardned his heart.* He did not forsake his sinne. So *Ahab* made a good outward shew of repentance, when he bumbled himselfe with [b] *Fasting and lying in sackcloth.* Yet his heart was not right in the sight of the Lord, for he did [c] *Sell himselfe to worke wickednesse.* And after that he had thus humbled himselfe, he [d] *hated* the Prophet of the Lord *Micaiah; and* [e] *put him in prison.* But such is not the repentance of the children of God; for they do not only humble themselues, and confesse their sinnes, but they forsake their sinnes, they cease to doe euill, and sinne no more. We read not that *Noah* was drunken more then once: *Dauid,* after that he was reproued by *Nathan* the Prophet for his adulterie with *Bathsheba,* committed adultery no more. *Peter,* after that he had wept bitterly for denying his master denied him no more. and *Paul,* when he repented of persecuting the Church, ceased from his sinne, and persecuted no more. Thus, by the *forsaking of sinne* it may be discerned,

1 It puts a difference betwene true, and false repentance.

z *Exod.* 9. 27.

a *ver.* 34.

b 1. *Kin.* 21. 27, 29.

c *ver.* 25.

d 1 *Kin.* 22. 8.

e *ver.* 27.

cerned who are truely turned vnto God, and who are not.

2 Except we forsake our sins, nothing that we doe can please God. f *Isa.* 1. 15. 16.

Secondly, except we forsake our sinnes, and cease to doe euill, nothing that wee doe can be acceptable, and well pleasing vnto God. I instance in prayer: a dutie of piety, a thing commanded by the Lord himselfe; yet, to the *Iewes* he saith, f *When ye spread forth your hands, I will hide mine eyes from you, yea, when ye make many prayers, I will not heare: your hands are full of blood. Wash ye, make you cleane, &c.* Shewing thereby, that as long as they remained in their sins without repentance and amendement of life, and would not cease from their euill waies, nor forsake their sinnes, their prayers were powred out in vaine. The Scribes and Pharisees, those hypocrites, did in outward shew performe many good duties; for they gaue g *almes*, they *fasted and prayed*: which were all good in themselues, duties required of God: but inasmuch as they did them for hypocrisie and for vaine-glory, seeking the praise of men, they had no reward from God. Wherefore one saith, h *They deceiue themselues who giue almes, and yet cease not from their sinnes.* Such is the necessity of *forsaking* sinne.

g *Mat.* 6. 1. &c.

h *Seducunt seipsos, qui Eleemosynas dant, & à peccatis non cessant.* Aug. *Ench. cap.* 74.

3 The benefit of forsaking sin. Two-fold.

Thirdly, the *forsaking* of sinne is good and profitable for a sinner, both in regard of his temporall and spirituall state.

1 To a mans temporall estate. Prosperity.

First, in regard of a mans temporall state; the *forsaking* of sinne and iniquity brings outward prosperity and happinesse. Of this *Zophar* speakes thus to *Iob*, i *If iniquitie be in thy hands, put it farre away, and let not wickednesse dwell in thy Tabernacles.* Here's *putting away iniquitie*, and *forsaking of sinne*: Now heare what benefit comes thereby. *Thou shalt lift up thy face without spot, &c. Thou shalt not feare, thou shalt forget thy miserie*: Againe, hee saith, *Thou shalt take thy rest in safety, thou shalt lye downe and none shall make thee afraid, yea, many shall make sute vnto thee.* Such outward blessings and benefites come by the *forsaking* of sinne.

i *Iob* 11. 14. 15. &c.

Secondly,

Secondly, concerning a mans spirituall state; the soule of him that forsaketh his sinnes shall bee blessed. For

2 To his spirituall state.

First, he shall obtaine mercy: of this *Salomon* saith, k *He that couereth his sinnes shall not prosper, but he that confesseth and forsaketh them shall haue mercy.*

1 Mercie. k *Pro.* 28.13.

Secondly, his sinnes shall be remembred no more. So hath the Lord promised by *Ezekiell*, l *If the wicked will turne from all his sinnes that he hath committed, and keepe all my statutes, and doe that which is lawfull and right, hee shall surely liue, he shall not die, all his transgressions that he hath committed shall not be mentioned vnto him.*

2 No more remembrance of sinne. l *Ezec.* 18.21.22

This doctrine of the *forsaking* of sinne, serues to reprooue.

Use.

First, those sinners which continue in sinne, and goe on in an vngodly course of life: for many will not bee reformed, but hate instruction, and despise counsell, they will not bee brought to repentance, neither will they forsake their sinnes. But a sinner that continueth still in his sinnes, and goeth on in an vngodly course of life, knoweth not into what a dangerous state he bringeth his soule; for

1 Against those that continue in sinne.

Continuance in sinne is dangerous: for

First, by continuing in sinne, hee clogges his conscience, and presseth his soule with an intollerable burden of sinne: the wiseman saith, m *Binde not one sinne vpon another, for in one thou shalt not be vnpunished.* A wise man will not ouer-load his beast, lest his beast fall downe vnder his burden: What a foolish man is he then, that will ouer-load his soule with the most waighty burden of sinne?

1 It ouer-burdeneth the soule with sinne.

Secondly, by continuing in sinne, the soule growes worse: for by a continuall committing of sinne, there is a continuall decaying of grace, and the harder will it be to repaire againe the spirituall state of the soule. Like as when a mans house beginnes to decay, if it be not repaired in time, the longer that it continueth so, the more chargeable will it be in repairing it; and if a man haue any

2 m *Eccles.* 7.8. The soule groweth worse thereby.

any infirmity and disease in his body, or any wound or sore, if hee suffer it to continue, and seeke not helpe and remedy in time, the longer hee lets it continue, the harder will it bee for him to heale and cure the same. Such is the state of the soule; the longer that a sinner continueth in sinne and wickednesse, the greater are the breaches which sinne maketh in the soule, and the harder will it be to repaire them: and the longer that a sinner suffereth the sores of his soule to fester and corrupt, the more hardly shall he be cured.

3 They that continue still in sin shall be seuerely punished. n *Psal.* 68. 21. o *Rom.* 2. 9.

Thirdly, consider how God threatneth those which continue in sinne, and how the Lord will punish them except they forsake their sinnes: It is said in the *Psalmes*, n *God shall wound the head of his enemies, and the hairie scalpe of such a one as goeth on still in his trespasses.* And S. *Paul* saith, o *The Lord will render tribulation and anguish vpon euery soule of man that doth euill.* That is, that *still doth* euill, that goeth on in his wickednesse, and continueth in euill. Who art thou then that darest goe on in thy sinnefull course of life, and feareſt not to continue in thy sinnes? O take pitty on thy poore soule, lay not to many sinnes vpon it. Ouerload not thy soule with sinne. Thy soule is not able to beare one sinne; how is it able to vndergoe a multitude? thou canst not answere God for one iniquity once committed: how canst thou stand before the face of the Lord, to answere for thy often transgressions? *David* counts him a blessed man that p *Standeth not in the way of sinners.* That is, (as it is anciently expounded) that q *abideth and remaineth not in sinne, by a continuall standing in sinne.* It is euill to commit sinne, but farre worse to continue in sinne. Wherefore it is also said, r *Not he that sinneth but hee that continueth in sinne, is abhominable to the Lord.* O then beware of standing in sinne. Continue no longer in sinne, but forsake thy sinnes (O man) whosoeuer thou art; lest thy continuing in sinne bring tribulation and anguish, vexation and destruction to the soule.

p *Psal.* 1. 1.
q *Vt non maneas in peccato quadã statione diuturna.* Amb. *in Psal.* 1.
r *Non qui peccauerit, sed qui in peccatu perseuerauerit, abhominabilis est Deo.* Aug. *de temp.*

Secondly,

Secondly, whereas in the *forſaking* of ſinn, there is required a forſaking of all and euery ſinne: this reprooues thoſe, who, (it may be) are mooued to leaue ſome ſinns, but will not be perſwaded to forſake all their ſinnes. Manie are content with *Herod*, to doe [f] *manie things* after *Iohns* preaching, to amend ſome faults, and to redreſſe diuerſe things that are amiſſe; but yet are loath to part with all their ſinnes, there is ſome one or other beloued ſinne, which is their *darling* ſinne; they loue it as their life, and are as loath to part with it, as with their life. The couetous man findeth ſuch ſweetneſſe in the gaine that commeth in by his opreſſion, and deceite, by his vſurie, and briberie, that he is loath to let ſlip ſuch oportunity of doing himſelfe good: he could be content to forſake many other ſinnes, as pride, and drunkenneſſe, prodigall waſting, and miſpending his goods, and diuerſe other vices, ſo he might be let alone to enioy his profitable ſinne of *Getting*. The drunkard is content to forſake ſome ſinnes, he hateth couetouſneſſe, miſerable pinching he cannot abide; but to ſit at the wine and to follow ſtrong drinke, is his delight, this is the ioy of his heart: take him from this, and take away his life. So the Fornicator & Adulterer will be content to forſake manie ſinnes which other men liue in; he thinkes it's a hainous tranſgreſſion, and a horrible ſinne, to oppreſſe the poore, to deale deceitfully in bargaining, hee's no extortioner, nor vſurer, and (it may be) hee's no wine bibber, nor common drunkard: Yet he thinkes it a ſmall ſinne to goe to the ſtewes, or to keepe a whore, and to delight himſelfe with his *Herodias*. And what is this, but a falſe diſſembling repentance, to leaue ſome ſinnes, and not to forſake all? to abandon ſome, and luxuriouſly to riot in others? but herein the rule of our Sauiour *Chriſt* is to be obſerued; [t] *If thy right eie offend thee, plucke it out and caſt it from thee.* Againe, *If thy right hand offend thee, cut it off and caſt it from thee. for it is profitable for thee that one of thy members ſhould periſh, & not that thy whole body ſhould be*

Againſt thoſe who leaue ſome ſinnes but will not forſake all.
[f] *Mar.* 6. 20.

[t] *Matth.* 5. 29. 30.

be cast into hell. Where, by *plucking out the right eye, and cutting of the right hand*; our Sauiour doth not meane, that any one should dismember his body, by cutting off any sound member of the body: but the meaning is, that we should auoide all occations of euill, all entisements and prouocations to sinne; Yea, that we should forsake our sins, though they were neuer so profitable, or delightfull vnto vs. Though they were such beloued sinns, as that we were as loth to part with thē, as with our right eie, or right hand. Wherefore, ô man whosoeuer thou art, if thou liuest in any sinne, which is a sinne either of profit or pleasure, though it be as tender and deare vnto thee as thy right eye, pluck it out; if it be as profitable, as vse full and necessarie to thee, as thy right hand, cut it off, away with it, forsake it, loue it no more, delight in it no longer; lest it be the destruction of thy soule, and cast both thy soule and body into hell.

3 Against those who wil not make restitutiō of their euill gotten goods.

Thirdly, seing that in the *forsaking* of sinne, its necessarie, as hath bene shewed, that a sinner do forsake, and depart from those things, which he hath vniustly and wrongfully gotten into his possession: this reproues those, who by oppression, extortion, deceit, vsurie, and bribery, are growen great and waxen rich, [u] *the spoile of the poore is in their houses*: and they will not be moued to make *restitution*, they will not suffer the [x] *pray to depart* out of their hands. But certaine it is, *satisfaction* for wrong done is so expedient, and *restitution* of euill gotten goods so necessarie; that except there be a willing and ready minde both to giue *satisfaction*, and to make *restitution*, no man that hath so offended, doth truly and throughly forsake his sinnes; and therefore such a sinner can expect at Gods hands neither remission nor saluation, vntill he do willingly, according to his abilitie, make *restitution*. When *Zacheus* repented of his former euill life, and turned to the Lord by *forsaking* his sinne, and made proclamation that if he had taken away any thing from any man wrongfully, he would *restore* it; vpon this

u *Isa.* 3. 14.

x *Nah.* 3. 1.

this true repentance, and through forsaking his sinne, the Lord promised mercie, and comforted his soule with the assurance of saluation: [y] *This day is saluation come to this house.* Herein is that saying verified: [z] *Sinne is not remitted, vnlesse that which was vniustly taken away be restored.*

y *Luke* 19.8.9.

z *Non tollitur peccatum, nisi restituatur ablatum.*

Fourthly, they are here reproued who forsake sinne onely for a season, and afterwards, either wittingly and wilfully: or of infirmity, and by occasion fall into sinne againe. If men, after that they haue seemed to repent, and to cease from sinne, doe willingly and wilfully fall into sinne againe, and euen run themselues headlong into sinne, their repentance is no better then the repentance of *Pharaoh*: this is with the Dog to returne to his vomite, & with the Sow that was washed to her wallowing in the mire. And then as S. *Peter* saith, [a] *The latter end of such is worse with them then the beginning.* But if their falling into sinne againe, be of infirmity and by occasions though I denie not, but such sinners may be restored by repentance; yet certaine it is, their case is dangerous, by reason of their falling againe into sinne: For like as a sicke man hauing recouered his sicknesse, if hee afterwards fall sicke againe; that *relapse* is very dangerous, and shewes a very weake state of his body: So a sinner, if vpon occasion, and prouocation, if through infirmity, he fall into the same sinne againe. This is very dangerous, and if it be often, the more dangerous: it shewes the state of that soule to be very weake; it argueth a great weakenesse of grace in resisting of sinne: and if there be no resisting of sinne, no striuing against inward corruptions, but men giue way to their passions and lusts, and yeeld the reines to their vnruly affections, those wild horses. I demaund where is the *forsaking* of sinne? where is ceasing from euill? wherefore a Christian feeling this infirmity in himselfe, that he is subiect to often falls, should be diligent to search and trye his owne wayes, to finde out the deceitfulnesse of his owne heart,

4 Against those who leaue sin for a season, & after fall to their sins again.

a 2 *Pet.* 2.20. 21. 22.

heart, and be exceeding warie ouer himselfe, watching ouer his thoughts, ouer his words, and ouer his actions, that hee offend not. As our Sauiour said to the lame man whom he had healed, [b] *Behold, thou art made whole, sinne no more, lest a worse thing come vnto thee.* So a sinner hauing repented of his former sinnes, and being washed from his sinnes, should say vnto himselfe; *Behold, thou art made whole, sinne no more, lest a worse thing come vnto thee.* And he may fitly turne the words into a Prayer: Lord, I confesse I haue sinned, and done wickedly; but vpon my true repentance, thou hast pardoned my sinne, and healed my soule: Now, Lord keepe mee I beseech thee, from falling into sinne any more: I am now made whole, Lord strengthen me with thy grace, that I sinne no more, *lest a worse thing come vnto me.*

b *Ioh.* 5.14.

CHAP. IX.

Of Reformation, or amendment of life.

5 Amendment of life.

THe fift step of grace, whereby a sinner returnes from sin vnto God, and riseth higher towards Heauen, is *Reformation*, or *Amendment of life.* In handling whereof, I will

Therein three things.

First, shew by what meanes a sinner may come to amendment of life.

Secondly, declare how, and after what manner, amendment of life is wrought.

Thirdly, vse motiues and perswasions, whereby a sinner may be moued to amend his life.

1 Meanes whereby a sinner may come to amendment of life.

Touching the first: The meanes whereby a sinner may come to amendment of life, are two.

1 The working of the holy Spirit.

The first, is the operation and working of the holy Spirit of God; renuing the minde, and putting new life of grace into the soule. Of this, the Lord speaketh thus by

by *Ezechiel*, [a] *A new heart also will I giue you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will giue you an heart of flesh. And I will put my spirit within you, and cause you to walke in my Statutes.* It is the Spirit of God that makes our spirit *new*, that softneth the *heart*, and giueth grace to walke in the *statutes*, in the wayes and commaundements of the Lord.

a Ezek. 36. 26. 27.

2
The word of God.
b *Iam.* 1. 18.

The second, is the word of God; whereby we are begotten to a new life. Of which S. *Iames* saith, [b] *Of his owne will begate he vs, with the word of Truth.*

2
After what manner amendment of life is wrought in a sinner.

The second thing concerning amendment of life, is, How, and after what manner this blessed change of life is wrought in a sinner. Reformation or amendment of life is wrought thus:

1
There must be an vtter forsaking of our old euill conuersation.
c *Ephe.* 4. 22. 23. 24.

First, before amendment of life, there must goe an vnfained forsaking of our former euill conuersation: wee must first die to sinne, before we can be quickened to a new life: we must first cease from dead workes, before we can doe good workes. First, cease to be bad trees, bearing euill fruit, before we can be good trees bringing forth good fruit. Of this S. *Paul* saith, [c] *put off concerning the former conuersation, the old man, which is corrupt according to the deceitfull lusts: and be renewed in the spirit of your minde: and put on the new man, which after God is created in righteousnesse and true holinesse.* [d] *Before we can put on the new man, we must first put off the old man.* We must first put off the raggs of sinne, before we can put on the robe of righteousnesse. This must necessarily first be, before we can be renewed and reformed.

d *Non potest fieri homo nouus, nisi desierit esse vetus.* Author operis imperf. in *Matth.* 6. Hom. 15

2
It must be in the whole man.

Secondly, amendment of life is wrought in the whole man: in soule, and in bodie: in the minde, in the will, and affections; in the cogitations and thoughts of the heart; in the eye, in the eare, in the tongue, and in the hands; in life and conuersation. As the mind must be renewed, so the life must be reformed.

3

Thirdly, amendment of life must haue it beginning within.

It must haue it beginning within.

within. By *Ezechiel*, the Lord saith, [c] *A new heart will I giue you, and a new spirit will I put within you, &c. and I will put my spirit within you, and cause you to walke in my statutes.* Causing the people henceforward *to walke in the statutes of the Lord*, is their reformation and amendment of life. But this reformation and amendment of life was first begunne within: *A new heart will I giue you, and a new spirit will I put within you*, saith the Lord, to the Scribes and Pharisies, those hypocrites, which outwardly did appeare righteous vnto men, but within were full of hypocrisie, and iniquities our Sauiour saith, [f] *cleanse first that which is within the cup and platter, that the outside of them may be cleane also.* The reason of this, is, because the heart of a sinner not yet renewed, nor sanctified, is no better then a filthie puddle, sending forth stinking smels and loathsome sauours; & like a corrupt fountaine, from whence floweth vnsauorie and vnwholesome water. Hence it is, that our Sauiour saith, [g] *Out of the heart proceede euill thoughts, murders, adulteries, fornication, thefts, false witnesse, blasphemies.* Wherefore, reformation and amendment of life must necessarily beginne within: whosoeuer would amend his life, must first cleanse his heart.

c *Ezech.* 36. 26. 27.

f *Mat.* 23. 26.

g *Mat.* 15. 19.

Thus it appeares, both by what meanes, and also after what manner, amendment of life is wrought in a sinner.

3 Motiues to perswade to amendment of life.

In the third place, I endeauour to moue the hearts of sinners to amendment of life, by these motiues and perswasions.

1 God requireth it.

First, the Scripture doth make it manifest, that a sinner is not onely to repent of his sinnes past, and to forsake his former sinfull life, but he must also change his euill course, amend his life, and lead a new life. The Prophet *Dauid* saith, [h] *depart from euill and doe good.* To depart from euill, and to doe good are here coupled together. The Prophet *Esai's* exhortation, is, [i] *cease to doe euill, learne to doe well.* After *ceasing from euill*, followeth *learne to doe well.* *Ezechiel* saith, [k] *If the wicked will turne*

h *Psal.* 37. 27.

i *Isa.* 1. 16, 17.

k *Ezek.* 18. 21.

from

from all his sinnes, that he hath committed, and keepe all my statutes, and doe that which is lawfull and right, &c. Heer's not onely required a *turning from sinne*, but also a *keeping of the statutes of the Lord*, and a *doing of that which is lawfull and right*. *Iohn Baptist* preacheth Repentance in this order: first, he saith, [l] *Repent ye*; and after this, *bring forth fruits meete for repentance*. *Iohn Baptist* cals vpon the people, first, exhorting them to *repent*, and then to amend *their lines*, and to bring forth *better fruits*. S. *Paul's* exhortation to the *Romanes*, is this, [m] *as you haue yeelded your members seruants to vncleanneſſe, and to iniquitie, vnto iniquitie, euen so now yeeld your members seruants to righteouſneſſe vnto holineſſe*. *Manasseh* King of *Iudah*, was at the first, a verie wicked and idolatrous King; [n] *He built againe the hie places which* Hezekiah *his father had broken downe, and he reared vp altars for* Baalim, *and made groues, and worshipped all the hoſte of heauen, &c.* And *he causſed his children to paſſe through the fire in the valley of the ſonne of* Hinnom: *also he obſerued times, and vſed inchantments, and vſed Witch-craft, and dealt with a familiar ſpirit, and with Wizards: he wrought much euil in the ſight of the Lord, to prouoke him to anger. And he ſet a carued image (the Idole which he had made) in the houſe of God.* Such was his sinful and wicked life; for which the Lord deliuered him into the hands of the King of *Aſſyria*, and he was carried to *Babylon*; *And when he was in affliction, he beſought the Lord his God, and humbled himſelfe greatly before the God of his Fathers, and prayed vnto him, and he was intreated of him, and heard his ſupplication, and brought him againe to* Ieruſalem *into his Kingdome.* And after this, *Manasseh* [o] *tooke away the ſtrange gods, and the idole out of the houſe of the Lord, &c. And he repaired the Altar of the Lord, and ſacrificed thereon peace-offerings, and thank-offerings, and commanded Iudah to ſerue the Lord God of Iſrael.* Here was his reformation, and amendment of life. *Peter*, who, through fearfulneſſe, denied *Christ*, saying, [p] *I know not the man*; afterward, vpon his repentance,

l *Mat.* 3. 2. 8.

m *Rom.* 6. 19.

n 2 *Chro.* 33. 3. 4. 5. 6. 7.

o *Ver.* 15. 16.

p *Mat.* 26. 74.

doth with great boldnesse [q] *confesse Christ*, and preach *Christ*. So *Paul*, once [r] *persecuted Christ*, but afterwards vpon his repentance, [s] *preached Christ* to be the Sonne of God. Before this, he was a *Lyon*, now, he is a *Lambe*; before, a Wolfe deuouring the flocke, now, a Pastor and shepheard feeding the flocke: before, a persecutour of them that professed the name of *Christ*, now, a preacher, and an earnest perswader of all men to beleeue in the name of *Iesus Christ*, for the remission of sinnes, and saluation of their soules. Thus the Scripture exhorteth to amendment of life, and setteth before our eies examples of penitent sinners, who haue not onely forsaken their sinnes, but also amended their liues; that thereby, wee also might be prouoked to amendment of life.

q *Act.* 4. 8. 9. 10. &c.
r *Act.* 9. 1. 2. 3. 4.
s *Ver.* 20.

1 The necessitie of amendment of life is great.

Secondly, to perswade vs to amendment of life, consider that its necessarie for euery sinner not onely to forsake his sinnes, wherein he hath formerly liued, but also to reforme himselfe, to redresse his wayes, and to amend his life. For

1 By nature we are in a corrupt state.

First, we are by nature in a corrupt state; [t] *shapen in iniquitie, and conceiued in sinne*: [u] *dead in trespasses and sinnes*: *children of wrath*. And therefore haue neede to be renewed, and reformed, that by grace we may be children of our heauenly Father, and sonnes of God. It is said of *Moab*, that [x] *he hath settled on his lees*. Moreouer, *his taste remained in him, and his sent was not changed*. Its a dangerous state of the soule, when a sinner still remaineth the same, and is not changed: for if he be not altered and changed from his former euill state and condition, if he be not renewed nor reformed, then he settles vpon his lees, then his taste remaines, and his old corruption abides in him still.

t *Psal.* 51. 5.
u *Ephe.* 2. 1. 3.
x *Iere.* 48. 11.

2 Except we be renewed and reformed, we cannot see the kingdome of God.

Secondly, a sinner not renewed nor reformed, shall neuer see the kingdome of God: for [y] *except a man be borne againe*, saith our Sauiour, *he cannot see the kingdome of God*. And againe; *except a man be borne of Water and of the Spirit, he cannot enter into the kingdome of God*.

y *Ioh.* 3. 3. 5.

Thirdly,

Thirdly, except that a sinner redresse his wayes, reforme his life, and bring forth better fruits, he casts away his soule, and shall vtterly perish. The Lord God, as one pittying the state and condition of those sinners, who will not be perswaded to amend their liues, sayth, [z] *cast away from you all your transgressions whereby you haue transgressed, and make you a new heart, and a new spirit, for why will ye die ô house of Israel?* And *Iohn Baptist* preaching repentance, and exhorting to amendment of life, doth thus threaten all such as wil not amend their liues, [a] *euery tree which bringeth not forth good fruit, is hewen downe and cast into the fire.* By which, it is manifest, that except a sinner doe so repent, and so cast away his sins, as that he be renewed and reformed, as that he amend his life, and bring forth better fruits, he shall die in his sinnes, and shall be cast into hell fire.

3 A sinner that will not be reformed, casts away his soule.

z *Ezek.* 18. 31.

a *Mat.* 3. 10.

And thirdly, as reformation and amendment of life is verie necessarie, so the benefit that comes thereby, is exceeding great: for it is a meanes to bring downe blessings of three sorts: Temporall, Spirituall, and Eternall.

3 The benefit of amendment of life is great.

The first benefit that comes by reformation and amendment of life, is a prosperous and happie state on earth, the enioying of temporall good things, as peace, and plentie, and such like blessings, euen as God shall see it good for his children. The *Psalmist* saith, [b] *depart from euill, and doe good, and dwell for euermore.* The LORD speakes thus to the *Iewes* by *Ieremie*, [c] *If you throughly amend your wayes and your doings, &c. then will I cause you to dwell in this place, in the land that I gaue to your Fathers for euer & euer.* And *Moses* from the mouth of the Lord shewes the people of *Israel*, what great prosperitie they shall haue, if they will [d] *hearken diligently vnto the voice of the Lord, to obserue and doe all his Commandements, Blessed shalt thou be in the cittie, and blessed shalt thou be in the field. Blessed shall be the fruit of thy bodie, and the fruit of thy ground, and the fruit of thy cattell, the increase of thy kine, and the flockes of thy sheepe.*

1 Outward prosperitie.

b *Psal.* 37. 27.

c *Ier.* 7. 5. 6. 7.

d *Deut.* 28. 1. 2. 3. 4. &c.

2 Spirituall happinesse.

The second, is spirituall happinesse: Reformation and amendment of life brings a sinner into the happie state of grace: for a sinner that hath forsaken his sinnes, and amended his life, is awaked out of the sleepe of sinne, yea, is raised from the death of sinne, to the life of righteousnesse; and is deliuered from the feare of eternall death: this is called the first Resurrection, of which St *Iohn* saith, [e] *Blessed and holy is he that hath part in the first Resurrection; on such the second death hath no power.*

e Rev. 20. 6.

3 Eternall glory.

The third, is eternall glorie, and euerlasting peace: they that are reformed, and lead a new life, they that bring forth the fruit of good workes, and are exercised in doing of good, shall inherite eternall felicitie, and euerlasting happinesse: as saith the Apostle, [f] *glorie, honour, and peace to euery man that worketh good.*

f Rom. 2. 10.

Now, whereas God requireth amendment of life, and seeing that euery sinner ought to be renewed in minde, and reformed in life, as hath beene prooued by the Scriptures; and seeing that the necessitie and benefite thereof is so great, as hath beene declared: the consideration hereof is profitable,

Vse 1. To trie our selues whether we be come to amendment of life.

First, for Instruction; to teach and admonish vs, to proone our selues, to search our hearts, and examine our liues, whether we can finde this blessed change, and holy alteration in our selues, which the Scripture so calls for at our hands: without which, a sinner remaines still in his old state of corruption, and without which, hee shall neuer see the kingdome of God, but shall die in his sinnes, and perish euerlastingly. How greatly then doth it concerne euery one of vs, to search our hearts, and examine our liues, to finde out whether we be the same in heart, in mind, in will, in affection; the same in thought, in word, and deede, that we haue beene heretofore? whether our hearts be as greatly puft vp with pride; whether they be as malicious, and as lustfull as they haue beene? and whether we be as earthly minded as we haue beene? whether our tongues be the same that they

haue

haue beene, for swearing, and cursing, and lying, and slandering, and euill speaking? whether our hands be the same, for violence and wrong? In a word, whether we liue still in the transgression and breach of the commandements of God, as we haue done, and find no change? O then let vs know, that our state is miserable and fearfull. And therefore let vs with all speede, make haste to set about this worke of Reformation, and Amendment of life. And to encourage vs herein, let vs set before our eyes the examples of such penitent sinners, as haue not onely forsaken their sinnes, but haue also amended their liues. *Manasseh* was a very Idolatrous and wicked King; yet vpon his repentance, he reformed himselfe, and amended his wayes, he puld downe his idoles, and set vp the worship of the true God. *Peter*, though through infirmitie he denied *Christ*, yet repenting, he boldly confessed *Christ*. And *Paul*, though first a bloodie persecutour, yet afterwards repenting, became a zealous preacher. These were all changed in mind, and in life, they came to amendment of life. S. *Ambrose* exhorteth euery one to [g] *denie himselfe, and to be wholy changed.* And hereupon reporteth the strange alteration of a young man; who hauing liued in lust and wantonnesse, wantonly dallying with the strange woman; afterwards absenting himselfe from her, was in processe of time changed and reformed: at his returne, meeting with his olde familiar, passeth by her; but shee impudently calls vnto him, saying, *It is I.* He answered, [h] *But I am not I.* I am not now the same that I was: I am changed: I am become a new man. Happie is he that is so changed. Let vs therefore follow these good examples, and not rest our selues content, till we haue attained to that state of grace, that we may euery one truly say of himselfe, I am not now the same that I was, I am changed, I am become a new man. Moreouer, to encourage vs yet more, to redresse our wayes, and to amend our liues, let vs consider the benefit of amendment of life. Amend-

g *Seipsum sibi homo abneget, & totus mutetur* Amb. *de pœnit. l. 2. c. 10.*

h *Sed ego non sum ego.* ibid.

ment of life, you haue heard, procures outward prosperitie; it brings a sinner into a farre better state of grace, and promiseth eternall glorie. Wherefore, if we would be either happy in this life, or blessed in the life to come, we must be changed from our former euil conuersation, and come to amendment of life.

Vse 2. Against those who onely cease from some euill, but doe no good.

Secondly, this reprooues those, who hold it sufficient to cease from their former euill life, though they henceforward doe no good, and thinke they haue amended their liues well enough, if they haue left of to be such as they were before, though they bring forth no good fruits meete for repentance: whereas the Scripture requireth not onely a departing from euill, but also a doing of good. Not onely a ceasing from euill, but a learning to doe well. It had not bin sufficient for *Manasseh* to haue left worshipping of Idoles, except he had worshipped the true God: It had beene small praise in *Peter*, to haue *wept bitterly* for denying *Christ*, and to haue denied him no more, except he had also boldly confessed *Christ*: And it had beene but small commendations in *Paul*, to haue left off persecuting Christians, except he had also laboured to doe good by preaching *Christ*: seeking to winne soules, and to bring men to *Christ*, as before he had laboured to driue them from *Christ*. If any one hath heretofore despised the preaching of the Gospell, made light of it, and thought basely of the Ministers of the Gospell, the messengers of God; what great thing doth he, if he onely cease to be such a one; except he now loue the word of God, and embrace it? except with his heart he desire it, and long after it? except he also loue and reuerence the Ministers of the Gospell, the Messengers of glad tydings? And except he esteeme the Preachers of the Gospell highly in loue for their workes sake? If any hath offended with his tongue, by swearing, cursing, lying, slandering, &c. What true repentance doth such a one shew, except he so leaue swearing, and cursing, and taking of Gods name in vaine, as that hee

learne

learne to vse the name of God with all reuerence? And that with his tongue he blesse and prayse God? except he so leaue lying, as that he learne to speake the truth? And so cease from slandering, and backbiting, as that he learne to speake either well of others, or no ill? So likewise, whosoeuer hath beene an oppressour of the poore, vnmercifull, cruell, hard-hearted, or any way iniurious to others; what great thing doth he; if he onely cease to be cruell, vnmercifull, iniurious any more; except he also shew mercie and compassion to the poore? except he be liberall to them that are in want? And except with *Zacheus*, he giue part of his goods to the poore? For as *Chrysostome* saith, [i] *to doe no good, is to doe euill.* The very omitting to do that good, which we ought to haue done is euill, and deserues punishment. And many shall be condemned at the last day, for not doing of good; for not [k] *feeding the hungry, &c.* Wherefore, learne to doe well, and be thou exercised in doing that which is good, or else thou hast not truly amended thy life.

i *Nihil boni facere, hoc ipsum est malum facere.* Chryl. *in Ephes. Hom.* 16.

k *Matth.* 25. 41. 42. 43.

CHAP. X.

Of perseuerance in grace, and continuing in goodnesse to the end.

6 Perseuerance in grace; or, continuing in well-doing to the end.

THe sixt and last step of grace, whereby a Sinner in his returning from sinne, riseth higher, and continueth neerer vnto God; is perseuerance in grace and goodnesse, when a Christian, hauing begun well, holds on his good course, and continues therein to the end.

Therein, two things.

Concerning this perseuerance; I will

First, proue that a Christian may perseuere, and continue to the end.

Secondly, vse motiues and perswasions, to moue euery

uery good Christian to labour, that hee may perseuere and continue in goodnesse euen vnto the end.

For the first: That a Christian, hauing faith to beleeue, and grace to repent of his sins, hauing forsaken his sinnes and amended his life, and now being in the state of grace; may so perseuere, and continue to the end, is euident; for

1 A Christian may perseuere, and continue to the end. For

1 The Scripture affirmeth that a good and sound Christian shall not be mooued.

First, the Scripture testifieth, that such a one shall not be mooued from his standing in grace. [a] *Hee that doth these things* (saith *Dauid*) *shall neuer be mooued.* And againe, [b] *They that trust in the Lord shall be as Mount Syon, which cannot be remooued, but abideth for euer.*

a *Psal.* 15. 5.
b *Psal.* 125. 1.

2 God that hath begunne grace will finish it.

Secondly, God that hath begunne the good worke of grace in his children, will finish it: So saith the Apostle to the *Philippians*, [c] *Being confident of this very thing, that he which hath begunne a good worke in you, will performe it vntill the day of Iesus Christ.*

c *Phil.* 1. 6.

3 They that are iustified shall be glorified.

Thirdly, God will glorifie them that are iustified from their sinnes: As Saint *Paul* also speakes to the *Romanes*, [d] *Moreouer, whom he did predestinate, them he also called: and whom he called, them he also iustified: and whom he iustified, them he also glorified.*

d *Rom.* 8. 30.

4 The elect are reserued vnto saluation in heauen.

Fourthly, An inheritance in heauen is reserued for the elect, and they are kept by the power of God vnto saluation: So saith S. *Peter*, [e] *Blessed be the God and Father of our Lord Iesus Christ, which according to his abundant mercie, hath begotten vs againe vnto a liuely hope, by the resurrection of Iesus Christ from the dead, to an inheritance incorruptible, and vndefiled, and that fadeth not away, reserued in heauen for you, who are kept by the power of God through faith vnto saluation.*

e 1 *Pet.* 1. 3. 4. 5.

2 Motiues to perswade to Perseuerance.

Now, this being proued that a Christian may perseuere, and continue to the end. In the second place, it is expedient to vse perswasions, whereby euery good Christian may bee mooued to labour for perseuerance, that hee may continue in his good state of grace, and hold on his right course of godlines euen vnto the end.

And

And the perswasions hereunto are these.

First, God requireth it. When the *Israelites* had shewed their good affections to heare, and obey the word of the Lord, the Lord commended them, saying, f *They have well said all that they have spoken*: And then wishing their *perseverance*, teacheth them what they ought to doe, and sheweth them what God requireth at their hands; *O that there were such an heart in them, that they would feare me, and keepe my commandement always.* Saint *Pauls* exhortation is, g *So runne that you may obtaine.* In a race, though many runne, yet one receiveth the prize; and he onely receiveth the prize that continueth to the end of the race: So in the course of godlinesse, hee that so runnes his race that he continues to the end, and with S. *Paul* doth h *finish his course*, shall obtaine the *crowne* of righteousnesse. And to the *Galathians* he saith, i *Let vs not be weary in well-doing.*

1 God requireth it.
f *Deut.* 5.27.28. 29.
g 1 *Cor.* 9.24.
h 2 *Tim.* 4.7.
i *Gal.* 6.9.

Secondly, holy and religious men, Saints on earth have continued in their goodnesse vnto the end. It is said of King *Asa*, that k *his heart was perfect with the Lord all his dayes.* *Paul* saith, l *I have fought a good fight, I have finished my course, I have kept the faith.* And *Dauid* speakes thus of his perseverance; m *I have inclined mine heart to performe thy statutes, alway, euen vnto the end.* These are examples left for our instruction, to teach vs, to labour for the grace of perseverance, that we may continue to the end, as they did.

2 Holy men have continued in their goodnes vnto the end.
k 1 *Kin.* 15.14.
l 2 *Tim.* 4.7.
m *Psal.* 119. 112.

Thirdly, this grace of perseverance is exceeding necessary; for

3 The necessity of perseverance.

First, All that beginne well, doe not continue in well-doing: many fall away from their former goodnesse, and grow worse and worse: of which S. *Paul* forewarneth *Timothie*, saying, n *Euill men and seducers shall waxe worse and worse, deceiuing and being deceiued, but continue in the things which thou hast learned, and hast beene assured of.* o *Many beginne well* (saith one) *but few end well.* Which ought to be a caueat for vs to take heed, lest having begunne

1 All that begin well, doe not end well.
n 2 *Tim.* 3.13. 14.
o *Incipere multorum est, finire vero pauorum. Auth. operis imperf. in Math. Hom.* 24.

gunne well, we should waxe weary of well-doing. The fall of others should be our admonition, to stand fast in the faith, and to hold on our course of godlinesse to the end.

2 Except wee continue to the end, we cannot obtaine the crowne of glory. p *Reu.* 3. 11.

Secondly, except we persevere, and continue to the end, we cannot obtaine the crowne of immortall glory, nor possesse that kingdome which is prepared for them, that do persevere & continue to the end. To the Angell of the Church in *Philadelphia*, *Christ* saith, p *Hold that fast which thou hast, that no man take thy Crowne:* Such is the necessity of perseuerence.

4 The benefit of perseuerance.

Fourthly, to perswade vs to perseuere, and continue in goodnesse; consider the benefites that come by continuing in well doing to the end.

The benefit of perseuerance is great. For

1 Saluation. q *Matth.* 24. 13. r *Salus incipientibus promittitur, præmium perseuerantibus datur.*

First, It brings Saluation: q *Hee that shall endure vnto the end,* saith our Sauiour, *the same shall be saued.* r *Saluation is promised to them that begin well, but the reward is giuen to them that persevere and continue to the end.*

2 A kingdome. s *Luke* 22. 28. 29 30.

Secondly, they that continue to the end, shall haue a kingdome. So our Sauiour promiseth to his Disciples, and in them, to all that continue to the end, saying, s *Yee are they which haue continued with me in my temptations, and I appoint vnto you a kingdome, as my Father hath appointed vnto me, that ye may eate and drinke with me at my table in my kingdome.*

3 A Crowne. t 2 *Tim.* 4. 7. 8.

Thirdly, through perseuerance, wee shall come to weare a crowne in the kingdome of heauen: Of which S. *Paul* speakes thus, t *I haue fought a good fight, I haue finished my course, I haue kept the faith.* Here's perseuerance: Now, heare what the reward of perseuerance is; *Henceforth there is laid vp for me a Crowne of righteousnes, which the Lord the righteous Iudge shall giue me at that day: And not to mee onely, but vnto them also that loue his appearing.*

4 Eternall life.

Fourthly, Perseuerance in grace, and continuing in holinesse vnto the end, brings eternall life: Of which,

S. *Paul*

S. *Paul* saith, [u] *But now being made free from sinne, and become seruants to God, ye haue your fruit vnto holinesse, and the end euerlasting life.*

u *Rom.* 6.22.

The consideration of this, that a Christian may persеuere, and continue in goodnesse vnto the end, and that he ought so to doe, as hath beene prooued; serues to reproоue those who fall backe from grace and former goodnesse: for which going backeward, S. *Paul* reproоues the *Galathians*, and layes folly to their charge: [x] *Are ye so foolish? hauing begunne in the spirit, are ye now made perfect by the flesh? No man*, saith our Sauiour, *hauing put his hand to the Plow, and looking backe, is fit for the kingdome of God.* [z] *Lots* wife looking backe from *Sodome, became a pillar of Salt.* *Ephraim* and *Iudah* are both reproоued by the Prophet *Hosea*, for their want of perseuerance and continuance in goodnesse. [a] *O Ephraim, what shall I doe vnto thee? O Iudah, what shall I doe vnto thee? for your goodnesse is as a morning cloude, and as the early dewe it goeth away.* Our goodnesse should bee of more continuance then the morning dewe, which being drawne vp by the heate of the Sunne, vanisheth, and is gone. Our goodnesse should rather bee like the greene Bay tree, which is greene, and flourishing both Winter and Summer: Such ought our perseuerance in goodnesse to be, that neither in the cold winter of aduersity, nor in the hote Summer of prosperity, wee lose the greenenesse of grace and vertue; but for goodnesse, be still the same, and continue in well-doing in all states, and conditions, through the whole course of our life. What shall it profit thee (O man) to enter into the good way, and to turne backe againe? To beginne to doe well, and to be weary of well-doing? To beginne well, and to end ill? Wretched *Iudas*, that Sonne of perdition, made shew of a very good beginning, but his last end was fearefull and damnable. *Paul* beganne ill, but he ended well: More happy was *Paul*, who, though he beganne ill, ended well; then *Iudas*, who began well, and

Vse.
Against those who fall backe from grace and goodnesse.

x *Gal.* 3.3.

y *Luke* 9. 62.

z *Gen.* 19.26.

a *Hosea* 6.4.

and ended ill. Wherefore, if wee bee going with the *Israelites* to the Land of *Canaan*, let vs not thinke on the [b] *flesh-pots of Ægipt*. If we be going with *Lot* towards *Zoar*, see wee doe not with [c] *Lots* wife looke backe to *Sodome*. And if with [d] *Naomi*, wee bee going to the Land of *Iudah*, let vs not goe backe againe with *Orpah* to *Moab*: But hold on with *Ruth* to *Iudah*. Yea, let vs goe on walking in holinesse and righteousnesse towards the promised Land, the new *Ierusalem*, the Citty whose builder and maker is God. And having escaped the pollutions of the world, through the knowledge of the Lord and Sauiour Iesus Christ, let vs take heede that wee be not againe intangled therein, and ouercome; lest the latter end be worse with vs then the beginning. And to encourage vs herein; let it be remembred, that except we doe persevere in goodnesse, and continue in a godly course of life vnto the end, we cannot obtaine the Crowne of immortall glory, which God hath prepared for them that loue him: But if we persevere and continue to the end; then, through the mercy of God, and the merites of Christ our Sauiour, wee shall obtaine *salvation*, inherite a *Kingdome*, and be crowned with *glorie*.

b *Exod.* 16. 3.
c *Gen.* 19. 22. 26
d *Ruth* 1. 14. 15. 16.

CHAP. XI.

Of the time of Repentance.

HItherto, of the manner how a Sinner may truly repent: and of the steps of grace, whereby a sinner returneth vnto God, and ascendeth vp to the high mountaine of heauen.

4 The time of Repentance.

The fourth thing in the treatise of Repentance, is, concerning the time of repentance: And the time when a sinner ought to repent, is threefold.

The

Threefold.

The Firſt, is the time of this preſent life.
The Second, is the time of grace.
The Third, is the time preſent.

1 The time of this preſent life.

Touching the Firſt: The time of this preſent life, euen the ſhort time that we haue to liue heare on earth, is the time, yea, the longeſt, and largeſt time that God hath granted vnto vs for our repentance: as is euident by the Scriptures. *Dauid* ſaith, [a] *In death there is no remembrance of thee; in the graue who ſhall giue thee thanks?* *Chriſt* our Sauiour ſaith, [b] *I muſt worke the workes of him that ſent me, while it is day: the night commeth when no man can worke.* where by *day* is meant the time and ſpace of this preſent life: and by *night*, the time after this life. [c] *while we are in this life* ſaith *Chryſoſtome, you may helpe vs, and doe vs good: but when we ſhall depart thither; there, neither friend, nor brother nor father will be found fit to deliuer him that is deputed to eternall torments.* *Theophilact* vpon thoſe words of our Sauiour *Chriſt*, [d] *The ſonne of man hath power vpon earth to forgiue ſinnes*: ſaith [e] *while we are vpon earth we may haue our ſinnes blotted out: but not after we are departed out of this life: for then the gate is ſhut.* and another ſaith, [f] *either here ſaluation is won or loſt.*

Now, whereas the time of this preſent life is the time of our repentance; yea, the longeſt, & largeſt time that God hath granted vnto any one, to repent and amend his life; this ſerues for confutation of that Popiſh doctrine of Purgatory; whereby, they make the ſimple people beleeue, that their ſinnes may be purged away after this life; & that ſatisfaction may be then made, for temporall puniſhment; whereas the true purging away of ſinnes, is onely in this life. Now in this life, while God giueth vs time and ſpace to repent, while the light of the Goſpell ſhineth, and whiles that God offereth vs the meanes of ſaluation; is the onely time for vs to worke out our ſaluation: now, is the time for vs to runne, that we may obtaine: now, is the time to fight againſt our ſpirituall enemies, that we may ouercome, and winne the

a *Pſa.* 6.5.

b *Ioh.* 9.4.

c *Dũ ſum⁹ in hac vita & nos iuuari a vobis poſſumus, & vos poteſtis in nos conferre beneficia: cum autem abierimus illuc, ibi neq; amicus, neque frater, neque pater idoneus erit ad liberandum eum, qui ſupplicijs deputetur æternis.* *Chryſ. de cõpunct. cordis, l. 2.*

d *Luk.* 52.4.

Quandiu ſuper terram ſumus, peterimus peccata noſtra: at poſtquam terra migrauerimus, non vltra &c. clauſa enim eſt ianua. *Theophil. in Luk.* 5.

f *Aut hîc ſalus acquiritur aut amittitur.* *Cypr.*

Vſe.
Againſt Purgatorie.

the crowne of righteousnesse: now, is the time, either to winne or loose the kingdome of heauen: and now is the time to aske, seeke, and knock: afterwards when the gate is shut it will be to late.

2 The Time of Grace.

Secondly, the time of our repentance, which God hath granted vnto vs in this present life, is not any time of our life, when we our selues will: but it is the time of Grace; euen that blessed time, wherein God doth graciously offer vnto vs the meanes of saluation, calling vs to repentance; and all that space of time, wherein God sheweth his patience, and long suffering, forbearing vs, and waiting when we will turne vnto him. *S. Paul* preached thus to the *Athenians*, who had liued in idolatrie and ignorance; saying, [f] *the times of this ignorance God winked at, but now commandeth all men euery where to repent. Now*, when *Christ* is reuealed, and the Gospell preached, it is time for all men euery where to repent. And to the *Corinthians* he saith, [g] *behold, now is the accepted time, behold now is the day of saluation.* the [h] *hundred & twenty yeeres* while the arke was preparing, was the time of repentance for the old world; wherein *Noah* a preacher of righteousnesse warned them to repent. And the [i] *forty dayes* granted to the *Niniuites*, was their time of repentance: whiles that *Ionah* the prophet of the Lord threatned them with the ouerthrow of there city, except they repented.

f *Acts.17.30.*

g *2.Cor.2.6.*

h *Gen.6.3.*

i *Ion.3.4.*

Vse.
Not to harden our hearts against the voice of the Lord calling vs to repentance.

The consideration whereof, may admonish vs, not to harden our hearts against the word of the Lord, but to hearken to the voice of the Lord calling vs to repentance; that we doe not willfully passe ouer the time of grace offered vnto vs; and that we doe not despise the patience, and long suffering of almighty God inuiting vs to repentance, this careless passing ouer the time of grace, and not turning to the Lord when he called to repentance, was the sinne of *Ierusalem*; noted by our Sauiour *Christ* in his dolefull lamentation for them, saying, [k] *If thou hadst knowne, euen thou, at least in this thy day, the*

k *Luk.19.42.*

the things which belong vnto thy peace! but now they are hid from thine eyes. In that he saith, *in this thy day*, he giueth vs to vnderstand, that they had their day, and time of repentance, wherein God offered them grace and mercie, hauing long and often called them by his prophets, and now in the last daies, hauing sent his owne sonne to call them to repentance: but they regarded it not, and therefore wofull misery befell them, and their citie. [l] *For the daies shall come vpon thee*, saith our Sauiour, *that thine enemies shall cast a trench about thee, and compasse thee round and keepe thee in on euery side, and shall lay thee euen with the ground, and thy children within thee. and they shall not leaue in thee one stone vpon another, because thou knewest not the time of thy visitation.*

[l] Ver. 43.44.

Let their example be our warning, to take heede of neglecting, or despising the meanes of our saluation: that we doe not refuse grace offered, but hearken to the voice of the Lord calling vs to repentance: as the Apostle exhorteth, [m] *To day if ye will heare his voice, harden not your harts, as in the prouocation, for some when they had heard, did prouoke*: When the Lord said, [n] *Seeke ye my face*, Dauids heart said, *thy face Lord, will I seeke.* So when the Lord cals to repentance, we should hearken to the voice of the Lord; and when the Lord saith, *returne and repent*, the heart of a sinner should answere and say, *Lord I returne, Lord I repent.*

[m] Heb. 3.15.16

[n] Psal. 27.8.

Thirdly, the time limited for our repentance, is the time present: now; yea, the [o] *very instant* of time, in regard of our dutie for the practise of repentance. This time of repentance is expressed in the Scriptures by these tearmes, *To day*; and *now*. [p] *To day if ye will heare his voice, harden not your hearts.* [q] *Therefore also now saith the Lord, turne ye euen to me with all your heart.* thus speakes *S. Ambrose* concerning the time of our repentance: [r] *We ought to be carefull not only to repent, but to repent betimes.*

3 The time present.

[o] Τὸ νῦν

[p] Heb. 3.15.

[q] Ioel. 2.12.

[r] *Agenda est pœnitentia, non solum solicitè, sed etiam maturè Amb. de pœnit. l. 2. c. 1.*

The consideration of this, that the time present is the time of repentance; serues to reproue the follie of those,

Vse.
Against those that deferre their Repentance.

those, who deferre their repentance, and put off their amendment of life from day to day; manie deferre their repentance till they be sicke, thinking that they may both make their wills, and repent all on a day. Young men thinke its to soone for them to repent: and old men thinke its soone enough: there's no time ouerpast. As the sluggard saith, [f] *Yet a little sleepe, a little slumber*: so the couetous man saith, yet a little gaine; the licentious, yet a little pleasure, and euery sinner that is loath to part with his sinnes, deferres the time with God, and puts off his repentance from day to day: and is vnwilling to repent *now. or to day*, but promiseth to repent *to morrow*, and *heereafter*, though perhaps he meane it not. Like to the men of *Iabesh Gilead* who being besieged be *Nahash the Ammonite*, said, [t] *To morrow we will come out vnto you, and ye shall doe with vs all that seemeth good vnto you*: when as they meant nothing lesse; for they had aide promised them by *Saul*, for this deferring of repentance, the Lord reproued the people of *Ierusalem*, and cried *woe* against them, [u] *Woe vnto thee, ô Ierusalem, wilt thou not be made cleane? when shall it once be?* for this cause, the virgines that did not prepare to meete the bridegrome, *Christ* the Lord, but carelesly delaied and deferred the time, are called [x] *foolish virgins*. And indeede, whosoeuer doe deferre their repentance, and put of their turning to the Lord, from day to day, they are not wise, but foolish: & their folly appeareth in diuerse things.

[f] Pro. 6. 10.

[t] 1 Sam. 11. 10.

[u] Jer. 13. 27.

[x] Math. 25. 2. 3.

They that deferre their repentance doe foolishly.

1

By deferring repentance a sinner continueth longer in sinne.

First, A Sinner by deferring repentance continueth longer in his sinnes: and continuance in sinne (as hath bene shewed before) is very dangerous: the longer that a sinner deferreth his repentance, the more sinnes hath he to repent of. [y] *Wherefore is it* saith a *Father, that thou still deferrest thy repentance? is it that thou maiest commit more sinnes?* the more sinnes that any one committeth, the harder will be his repentance: the more enemies he hath to fight against: the greater striuing shall he haue to get the victorie, and the greater

[y] *Quid enim quod differas? an vt plura peccata committas? Am. de penit. l. 2. c. 11*

greater sorrow must he haue for his sinnes.

Secondly, whosoeuer deferreth this repentance till hereafter, doth foolishly; for he is not certaine of the time to come: *to day*, is our day to repent in, and *now* is the time that the Lord would haue vs to turne vnto him, and no man can assure himselfe of to morrow. Wherefore *Solomon* saith,[z] *boast not thy selfe of to morrow, for thou knowest not what a day may bring forth.* That foolish rich man, boasted of many yeeres; [a] *soule, thou hast much goods laid vp for many yeares.* When as God said vnto him, [b] *thou foole, this night thy soule shall be required of thee.* God hath giuen vs *to day* to repent in, but hath not promised to wait for our repentance till to morrow. How foolish then are we to deferre our repentance till hereafter, hauing *to day*, and not being sure of *to morrow?*

2 No man is certaine of the time to come.

z Pro. 27. 1.

a Luk. 12. 19.

b Ver. 20.

Thirdly, to deferre repentance till a man be olde till the euill dayes come vpon him, and till death be readie to cease vpon him, is foolish, and dangerous; for whoso doth so, makes himselfe vnfit to repent. If the yong man deferre his repentance till his middle age, and the Lord then strike him with sickneſſe, and death Cease vpon him before he haue repented, how hard will it be for him then on a suddaine to repent? How hardly will he be perswaded to leaue his old companions? To part with his friends and acquaintance? To forsake the world? To denie himselfe? And to yeeld vnto death? But how much harder will this be in an old man, that hath deferred his repentance to the end of his dayes, when sickneſſe and old age meete together? When as *Moses* saith, [c] *their strength is labour and sorrow.* And when those euill dayes are come, and those yeares draw nigh, as *Solomon* saith, [d] *when thou shalt say, I haue no pleasure in them?* in yong age, when a man hath quickneſſe of sight, readineſſe of hearing, sharpneſſe of wit, strength of memory, then is it a fit time for a man to apply his heart vnto wisedome, to seeke to saue his soule, to vse the meanes of saluation, to get faith and repentance; and not foo-

3 He that deferrs Repentance till old age, is then vnfit to repent.

c Psal. 90. 10.

d Eccles. 12. 1.

lishly, to deferre all till olde age; when, as experience shewes, old folkes are vsually heard complaining of the paine of their body, ake of their bones, lamenes of their limmes, dimnesse of sight, and dulnesse of hearing. And certaine it is, if men haue not repented before these euill dayes come vpon them, they will be very vnfit now to beginne to learne this lesson of Repentance, when they are so grieued with paine and ake; yea, when they are lame, and blind, and deafe.

4 No man is sure that he shall haue grace to repent hereafter.

Fourthly, a sinner that will not now repent, but saith he will repent hereafter, is not sure that he shall repent hereafter; for God may so harden his heart, that he cannot repent; because that in his life time, he contemned the meanes of his saluation, and despised the patience of God, waiting for his repentance. St *Paul* speaks thus to the impenitent sinner, that hath despised the patience of almightie God, [e] *despisest thou the riches of his goodnesse, and forbearance, and long-suffering, not knowing that the goodnesse of God leadeth thee to repentance? But after thy hardnesse and impenitent heart, treasurest vp vnto thy selfe wrath vnto the day of wrath.* Giuing vs to vnderstand, that if a sinner will not repent, when the Lord graciously calleth him to repentance, yea, whiles the Lord sheweth his patience, and long-suffering towards him, waiting for his repentance; but obstinately refuseth grace, and despiseth the patience and long suffering of God: the Lord may so strike him, and that iustly, with hardnesse of heart, that he cannot repent. Thus it befell that man, who leading an vngodly life, was wont to boast, that he could repent at the last houre. And if he had but time to say three words, [f] *Lord haue mercie on me*, it was enough: this wicked wretch, as he was riding ouer a water, vpon a broken bridge, his Horse stumbled, and Horse and Man fell into the water, and were drowned: yet before their drowning, he had leasure to pronounce three words; but not those three words which he spake of in his life time, *Lord haue mercie on me*, but three other words

e *Rom.* 2. 4. 5.

f *Domine, miserere mei. Stapl. promp. Mor. Dom.* 7. *post pentecost.* 3.

words more fearefull, g *The Deuill take all*: and so perished in the water. So fearfull a thing is it, to deferre repentance till the last houre.

g *Capiat omnia Damon.*

Fiftly, a sinner, who hath all his youth-full dayes giuen himselfe to his lusts and pleasures, who in his best dayes hath serued the flesh, the world, and the Deuill; if in his old age, he offer his seruice vnto God, knoweth not whether God will accept it. h *I beseech you brethren*, sayth the Apostle, *by the mercies of God, that you present your bodies, a liuing sacrifice, holy, acceptable vnto God.* God must haue a liuing sacrifice, holy, and acceptable: and if it be of the worst sort, as i *Cains* was, it is not acceptable to God: now, to giue the youth and strength of our dayes, to serue the flesh, the world, and the Diuell; and to reserue the weakenesse of our dayes, euen our old age for God, is to giue him of the worst sort of our offerings. To denie vnto God the best of the flocks, and fattest of the heards for sacrifice, and to offer him the blind, the lame, and the sicke, will not be acceptable to God; as he saith by *Malachie*, k *If ye offer the blind for sacrifice, is it not euill? and if ye offer the lame and the sicke, is it not euill? offer it now vnto thy gouernour; will he be pleased with thee, or accept thy person, saith the Lord of hoste?* Now, to serue sinne all the dayes of a mans life, while he hath health, and strength; and to beginne to serue God when he is sicke and diseased; when he is lame, and blind, and deafe; will God be pleased with this seruice? will he accept thy person? What great thing is it for thee to giue away thy goods, when thou canst keepe them no longer? to leaue drunkennesse, when thou art come to pouertie, and wantest meanes to maintaine thy drinking? or what praise is it for thee, now to put away thy Concubine, when lust faileth? and not to leaue sin, till sin leaue thee? For l *now* it may be rather said, *thy sinnes leaue thee, then thou thy sinnes.* And although it be true, that late repentance, if it be sound, and serious, is neuer too late; yet late repentance is seldome sound repentance.

5
He that hath serued sin all his life time, knoweth not whether God will accept his seruice in his old age.

h *Rom. 12. 1.*
i *Gen. 4. 3. 5.*

k *Mal. 1. 8.*

l *Iam te peccata dimittunt, non tu illa.*

tance. For [m] *late repentance is either none at all, or fained, or very hard and difficult.*

But some may say, the theefe on the Crosse, repented at the last houre, and was saued. I answere; the sauing of the theefe on the Crosse at the last houre, was an extraordinary act of *Christ*, to be reckoned amongst his wonders; and is left recorded for our consolation; letting vs thereby know, that God is mercifull to sinners that doe repent, though it be late: and that it is possible for a sinner to be saued at the last houre, onely vpon this condition, if God then giue him grace to beleeue, and repent. Wherefore, it is said, [n] *one found mercie at the last houre, lest any should despaire of the mercies of God; and but onely one, lest any should presume of Gods mercie.*

Now, seeing that there is such folly, and danger in deferring repentance; let the counsell of *Solomon* be acceptable vnto vs, [o] *Remember now thy Creator in the dayes of thy youth.* And let vs not make light of the counsell of the wise sonne of *Syrach*; saying, [p] *make no tarrying to turne to the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord come forth, and in thy securitie thou shalt be destroied, and perish in the day of vengeance.* S. *Ambrose* thus reasoneth with the sinner, that would still deferre his repentance, [q] *he that repenteth at the last houre, and is reconciled, and so departeth out of this life, whether he be secure and safe from condemnation, I am not certaine. Doe I say he shall be damned? I say not so. Neither doe I say, hee shall be saued. But wilt thou my brother, be out of doubt concerning thy saluation? And wilt thou be deliuered from vncertaintie? Repent while thou art in health. For if thou doest truly repent in thy health, and the last day so finde thee, then thou art safe; because thou hast repented, whilst yet thou mightst haue sinned.* I wish that this good counsell of this good Father were receiued of all: then would not men be so foolish, to hazard their soules to the last houre, and venture their saluation vpon vncertaintie: then would they not deferre their repentance, nor make any tarrying

[m] *Sera pœnitẽtia aut nulla, aut ficta, aut difficilis.*

Obiect.

Luk. 23. 42. 43.

Answ.

[n] *Vnus misericordiam inuenit bona vltima, ne quis desperet, & vnicus, ne quis presumat.* Aug. o *Eccles.* 12. 1. p *Eccles.* 5. 7. q *Agens pœnitentiam ad vltimum, & reconciliatus, si exierit, an securus hinc exeat, ego non sum securus, &c. numquid dico damnabitur? non dico. Sed nec liberabitur dico, &c. vis te frater a dubio liberari? vis quod incertũ est, euadere? age pœnitentiam dum sanus es. Si enim agis pœnitentiam dum sanus es, & inuenerit te nouissimus dies, securus es, quia egisti pœnitentiam eo tempore quo & peccare potuisti.* Amb. *ad pœnitentiam agendam exhort.*

ing

ing to turne to the Lord, but with holy *Dauid*, would [r] *make haſt*, and would not *delay to keepe his Commaundements.*

r *Pſal.* 119.60.

CHAP. XII.

Of the impediments of Repentance: of the firſt impediment; doing euill, and eſcaping puniſhment.

THe fift thing in the Treatiſe of Repentance, is, of the Impediments of Repentance: for, notwithſtanding that God calleth, and Preachers exhort to repentance; yet experience ſheweth, that ſinne abounds, the world is full of iniquitie, and few men are truely conuerted, and turned from ſinne vnto God. Its neceſſarie therefore, to ſearch, and inquire what hinders men from repentance. And I finde that there are diuerſe impediments which hinder ſinners from repentance, ſpecially theſe foure.

5 Impediments that hinder ſinners from Repentance.

Foure.

The firſt, is doing euill, and eſcaping puniſhment.

The ſecond, is preſuming on Gods mercie.

The third, is cuſtome in ſinning.

The fourth, is hope of long life.

1 Doing euill and eſcaping puniſhment. Two-fold.

The firſt impediment that hinders ſinners from repentance, is, doing euill, and eſcaping puniſhment. And that both in regard of ſinners themſelues, who ſinne, and doe eſcape puniſhment for a time; and alſo of others, whom they perceiue to ſinne and doe wickedly, and yet ſee no euill befall them: of both which, *Solomon* thus ſpeaketh [a] *becauſe ſentence againſt an euill worke is not executed ſpeedily, therefore the heart of the ſonnes of men is fully ſet in them to doe euill.*

a *Eccleſ.* 8.11.

1 In their owne experience.

Touching the firſt: while men liue in ſinne, doe wickedly, and perceiue no euill happen vnto them, they thinke all is well with them, and that no euill will betide them,

them, though they liue so still: this is a great deceitfulnesse of sinne; for although God be so patient to suffer sinners, yea, to suffer long, and to waite for their repentance, yet sure it is, if they repent not, the Lord will bring all their sinnes to remembrance, and will not suffer the sinner to goe vnpunished. And so God tels the wicked man, b *When thou sawest a theefe, thou consentedst with him, and hast bin partaker with adulterers. Thou giuest thy mouth to euill, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slandrest thine owne mothers sonne. These things hast thou done, and I kept silence: thou thoughtest that I was altogether such a one as thy selfe: but I will reproue thee, and set them in order before thine eyes.* b Psal. 50. 18. 19. 20. 21

Heer's the wicked man brought in, liuing an vngodly life, doing vile and abhominable things, playing the theefe, committing adulterie, giuing his tongue to speake euill, to reuile, to slander, &c. And because he sees no vengeance fall vpon him, but perceiues that hee escapeth the iudgment of God, he emboldeneth himselfe in his vngodly and sinfull course of life, and thinks he may doe so still, and that no euill shall befall him: he thinkes that God regardeth not, and saith to himselfe, God seeth not, God hath forgotten, God will not punish it: but God seeth and knoweth all things, God, who keepeth a Register-booke of all our deedes, and hath all our sinnes in remembrance, will charge the wicked man with all his euill deedes, and tell him to his face, *these things hast thou done*: though thou thoughtest wickedly in thy hart, that I had forgotten, yet I will bring thy sins to remembrance, I will reproue thee for them, and will set them in order before thine eyes. A sinner that goeth on still in his wickednesse, because God doth not execute iudgement vpon him for his wickednesse, is like vnto a young theefe, who, hauing stollen once, or twice, and escaped; is encouraged to steale still, thinking that he shall euer escape: but in the end he is taken, and payeth for all. So a sinner that goeth on in any sinfull course, and thinketh

to

to eſcape ſtill, becauſe he hath eſcaped once, or twice, or oftener, in the end, is puniſhed and plagued for all the euill that he hath done. So *Solomon* ſheweth, [c] *becauſe* ſaith he, *ſentence againſt an euill worke is not executed ſpeedily, therefore the heart of the ſonnes of men is fully ſet in them to doe euill.* But it followeth, *though a ſinner doe euill an hundred times, and his dayes be prolonged, yet ſurely I know that it ſhall be well with them that feare God, which feare before him. But it ſhall not be well with the wicked, neither ſhall he prolong his dayes, which are as a ſhaddow, becauſe he feareth not before God.* True it is; a ſinner may doe euill, once, twice, yea, a hundred times, and God may forbeare to execute iudgement vpon him: (ſuch is the patience and long ſuffering of God) but yet, certaine it is, God will not alwayes forbeare: in the end, God will come, and will reproue the ſinner, will ſet all his ſinnes in order before him, and will puniſh him for all his wickednesse: and though it be well with the wicked man for a little while, yet in the end it ſhall not be well with him, neither ſhall he prolong his dayes, but the Lord will cut him off. According to that ſaying of the Prophet *Dauid*, [d] *euill doers ſhall be cut off.* And as ſinners are deceiued in this, that hauing ſinned, and eſcaped, they hope they ſhall euer eſcape: ſo

c *Eccleſ.* 8. 11. 12. 13

d *Pſal.* 37. 9.

Secondly, when they ſee others ſinne, and doe wickedly, and perceiue no euill befall them, hence, they take occaſion of encouragement to do euill ſtill, hoping to fare no worſe then others. Here, the example of others, is a great impediment to their repentance: becauſe they ſee that the ſentence of Gods iudgement is not executed ſpeedily vpon others, therefore their hearts are fully ſet in them to doe euill. But who euer did wickedly, and eſcaped; hauing not repented? Witneſſe the ouerthrow of the old world, the deſtruction of *Sodome*, and the deſolation of *Ieruſalem*. Now, conſider this, ye that forget God: the wiſe mans counſell is good, [e] *ſay not thou I haue ſinned, and what harme hath happened vnto me?*

2 In the example of others.

Vſe. Againſt thoſe that doe euill and thinke alwayes to goe vnpuniſhed.

e *Eccleſ.* 5. 4.

me? For the Lord is long-suffering, and he will in no wise let thee goe. If thou sinne and doe wickedly, and the Lord doe not punish thee for thy wickednesse, if no euill happen vnto thee, is it, for that the Lord regardeth thee not? or forgetteth thee, and will not punish thee? No, no, the Lord hath all thy sinnes in remembrance, and hee doth onely shew his patience and long-suffering towards thee, waiting for thy repentance and amendment of life. For if thou repentest not, be sure of it, that in the end, the Lord will come as a swift witnesse against thee, and lay things to thy charge, which thou thinkest hee hath forgotten: and then he will come as a terrible iudge against thee, to iudge thee, to condemne thee, and to deliuer thee to the tormentors, because thou hast despised the patience and long-suffering of God. God hath suffered thee long, but now he will suffer thee no longer to goe vnpunished.

CHAP. XIII.

Of the second impediment of Repentance: presuming on Gods mercie.

2 Presuming on Gods mercy. Where, consider two things.

PResuming on Gods mercy, is the second impediment that hindreth many from Repentance. The wicked man that liueth in sin, & leadeth an vngodly life, because he feeles no iudgement of God fall vpon him for his sinnes, presumes to sinne still, and pleads for himselfe; God's mercifull; Christ dyed for sinners, &c. It is true, God is mercifull. He is [a] *the Lord God, mercifull, and gracious, long-suffering, and abundant in goodnesse and truth: keeping mercy for thousands, forgiuing iniquity, transgression and sinne.* But vnderstand,

a *Exod.* 34. 6. 7.

1 God is onely mercifull to penitent sinners. b *Isay* 1. 16. 17. 18.

First, that God is mercifull onely to penitent sinners: to such as [b] *cease to doe euill, and learne to doe well:* to such as

as [c] *forsake their euill way, and returne vnto the Lord:* to such as [d] *turne from all the sinnes which they haue committed, and doe that which is lawfull and right.* And although it be true, that God hath mercy, and plenty of mercy for sinners, though neuer so wicked and vngodly, if they truely and vnfainedly repent them of their sinnes; yet the mercy of God is not extended to impenitent sinners, to such as are obdurate, and hardned in their sins, not to such as are growne obstinate, rebellious, and disobedient against the Lord. Impenitent *Kaine*, hard-hearted *Pharao*, and despairing *Iudas*, these find no mercy, these dye in their sinnes without mercy: onely penitent sinners find mercy: *Dauid, Peter, Marie Magdalene*, and such sinners as haue truely repented of their sinnes, haue obtained mercy.

c *Isay* 55. 7.
d *Ezek.* 18. 21.

2
As God is mercifull, so hee is also iust.

Secondly, God is mercifull indeed; but as he is mercifull, so is he also iust: as he is mercifull, he is very ready to pardon iniquity, and to forgiue sinne; but as he is iust, he will punish sinners, and will in no case spare them that presumptuously goe on in their sinnes: As *Moses* tells the presumptuous sinner, [e] *And it come to passe, when he heareth the words of this curse, that hee blesse himselfe in his heart, saying, I shall haue peace, though I walke in the imaginations of my heart, to adde drunkennesse to thirst, the Lord will not spare him: but then the anger of the Lord, and his iealousie shall smoake against that man, and all the curses that are written in this Booke shall lye vpon him, and the Lord shall blot out his name from vnder heauen.*

e *Deu.* 29. 19. 20

Vse.
Against those that presume on Gods Mercy.

This serues to reproue those, who by no admonition, or counsell, will be brought to repentance and amendment of life, but still liue in sinne, doe wickedly, goe on in sinne from day to day, and say, God's mercifull: but doest thou not heare (O man) that God is mercifull only to repenting sinners? And vnderstandest thou not, that as God is mercifull, so he is also iust? A mercifull Father, but also a iust God? How then darest thou be so venturous, so bold, yea, so presumptuous, to do wickedly,

ly, to continue in thy euill course of life, & yet to bleſſe thy ſelfe in thy euill way, to flatter thy ſelfe in thy ſinnes, and to ſay, peace, all's well, God's mercifull? becauſe God is mercifull, wilt thou therefore doe wickedly, and ſinne the more? Nay rather, becauſe God is mercifull, we ought euery one to repent of our ſinnes, that we may obtaine grace, and finde mercy with the Lord. He that ſaith God's mercifull, and yet ſtill ſinneth againſt God, ſhall one day finde that God is a God of iuſtice, and will not ſuffer the ſinner to goe vnpuniſhed. Wherefore the wiſe Sonne of *Sirach* giueth the preſumptuous ſinner this admonition; [f] *Say not, his mercy is great, hee will be pacified for the multitude of my ſinnes; for mercie and wrath come from him, and his indignation reſteth vpon ſinners.*

f Eccluſ. 5.6.

CHAP. XIIII.

Of the third impediment of Repentance: Cuſtome in ſinning.

3 Cuſtome in ſinning.

CVſtome in ſinning, is the third impediment of Repentance: A ſinner hauing once gotten a habite and cuſtome of ſinning, is loath to leaue, and very hardly perſwaded to forſake his ſinne: [a] *Cuſtome is another nature.* Through long continuance in ſinne, ſinne groweth to bee a vſuall thing with a ſinner: As it is vſuall, and naturall with him, to eate, and drinke, and ſleepe; ſo is it vſuall, and euen naturall with him, to ſinne. Cuſtome preuailes with him. The Lord greatly reproues the *Iewes* for this their cuſtome in ſinning; comparing them to the *Ethiopian*, and Leopard; [b] *Can the Ethiopian change his skinne? or the Leopard his ſpots? then may ye alſo doe good, that are accuſtomed to doe euill.* Letting vs thereby ſee the Cuſtome in ſinning; and giuing vs to vnderſtand, what a great impediment

a *Conſuetudo eſt altera natura.*

b Ierem. 13.23.

diment and hinderance, custome in sinning is to repentance, and amendment of life. Were it not an exceeding difficult enterprise, for any one to take in hand, to wash the Blackmores skinne till it were white? So is it an exceeding difficult thing to alter and change the euill manners of a wicked man, that hath accustomed himselfe to doe euill. No water will wash away the thicke blackenesse that is ouer his soule, saue onely that pure and precious water, the bloud of *Iesus Christ*, which cleanseth vs from all sinne. What hinders the common swearer from repenting of his swearing; what is the cause that he cannot leaue his swearing; that euen in his ordinary communication its as vsual with him to sweare as to speake, but custome of swearing? what hinders the lyer, that hee cannot leaue his lying, but custome? and what makes the drunkard that he will not leaue his drunkennesse, but custome in drinking? he hath so long continued in that course of life, and so accustomed himselfe vnto it, that now he cannot leaue it.

Vse. Not to accustome our selues to any sinne.

Whosoeuer then would truely repent him of his sins, let him take heed of accustoming himselfe to any sinne, and that hee doth not vse himselfe to any vicious and sinnefull course of life: And to that end euery one of vs ought to be carefull to preuent sinne betimes: c *Stay the first beginnings of sinne.* Let not thy heart bee entised to delight in euill thoughts suggested by Sathan; or if thou pleasest thy selfe in those entising thoughts for a moment, yet consent not vnto them: Or if thou suffer thy heart to consent, yet beware of the practise of sinne: or if through the subtill suggestions of Sathan, and the corruption of thine owne heart, thou hast yeelded to commit iniquity, and to doe the euill deed: O repent betimes, forsake thy euill way, continue not in wickednesse; lest by thy long continuance in sinne, thou accustome thy selfe to doe euill; and then it will bee hard for thee to leaue thy sinne: hard for thee to do good, which hast accustomed thy selfe to doe euill.

c *Principijs obsta.*

CHAP.

CHAP. XV.

Of the fourth impediment of Repentance: Hope of long life.

4 Hope of long life.

HOpe of long life, is the fourth impediment of Repentance: This hope hinders many men from repentance; but this their hope is a vaine hope; and men build this their vaine hope vpon a very weake and deceaueable foundation: Some vpon their yong age; some, vpon the strength of their body; and others, vpon the pure and good complection: One reasons thus, I neede not repent yet, I am but young, I am in my youthfull dayes, in the prime of my age, in my flourishing yeares, I hope to liue yet many yeares; I shall haue time enough to repent hereafter; it will bee time enough for mee to repent when olde age commeth. Another thus, I feele my body to be strong and lusty; I am healthfull, I haue no paine, nor ake, I feele no infirmity, neither am I troubled with any disease; I shall liue long, I neede not repent yet; it will be time enough for me to repent when my strength faileth, when I feele my selfe grow weake, and when sickneſſe commeth vpon me. Another thus, I am of a pure and good complection, of a ruddie countenance, death will not come neere me, I may take my pleasure yet a long time: And as for repentance, when I beginne to waxe pale and wanne, and when I perceiue wrinkles to appeare in my face, then I will repent. Thus fooliſh are we, to put off our repentance till olde age, till the day of death, and till the last houre. But grant, that God suffer the sinner to liue in his vngodly course of life, euen till he be olde, yet he will hope still to liue a little longer; there's no man so olde, but thinkes he may liue yet one yeare longer: So vainely doe men please themselues with the hope of long life: And this hope of long life harmes

harmes many a soule, and hinders thousands from speedy repentance: They hope to liue long, and to enioy many dayes and yeares; they say, [a] *To morrow shall be as this day:* [b] *Whereas they know not what shall be on the morrow.*

a *Isa.* 56. 19.
b *Iam.* 4. 14.

Vse.

Not to deferre our repentance vpon hope to liue long.

The consideration hereof may admonish vs not to deferre our repentance from day to day, and from yeare to yeare, vpon hope to liue long; for that is but a vaine hope: *Salomon* admonisheth vs well concerning this, [c] *Boast not thy selfe of to morrow, for thou knowest not what a day may bring forth.* That foolish man that boasted himselfe in the multitude of his riches, saying, [d] *Soule, thou hast much goods layd vp for many yeares, take thine ease, eate, drinke, and be merrie*; and hoped to liue long, and to see many yeares, found by lamentable experience, that his hope was but a vaine hope, for he liued not till the next morning: For [e] *God said vnto him, thou foole, this night thy soule shall be required of thee.* Let not then the hope of long life encourage thee still to sinne, and to doe wickedly, but now, betimes repent, while God giueth thee time and space to repent: While God giueth thee to day, deferre not till to morrow. But repent to day, [f] *While it is called to day, lest* (as the Apostle saith) *any of you be hardened through the deceitfulnesse of sinne.*

c *Pro.* 27. 1.
d *Luk.* 12. 19.
e *Ver.* 20.
f *Heb.* 3. 13.

CHAP. XVI.

Of Motiues and perswasions to repentance: of the two first motiues

6 Motiues and perswasions to Repentance. Foure.

THe Sixt, and last thing, in the treatise of Repentance, is, concerning the motiues and perswasions, to repentance: which, I reduce to foure heads.

The first, I take from testimonies of Scripture.

The

The Second, from examples of penitent sinners.
The third, from the necessity; and
The fourth, from the benefite of repentance.

1 Testimonies of Scripture.

Touching the first: the Scripture is plentifull in exhorting to repentance; perswading to turne from sinne, and to returne vnto the Lord. *Esay* saith,[a] *Let the wicked forsake his way, and the vnrighteous man his thoughts: and let him returne vnto the Lord.* *Ezekiel* saith, *repent, and turne your selues from all your transgressions.* *Hosea* saith,[c] *O Israel, returne vnto the Lord thy God.* *Ioel* saith,[d] *Rent your heart and not your garments, and turne vnto the Lord your God.* And so the rest of the prophets in the old Testament: In the new testament, we finde *Iohn Baptist*, the *voice* of the crier in the wildernesse, the preparer of the way of the Lord, preaching repentance vnto sinners: [e] *repent ye, for the kingdome of heauen is at hand.* And againe [f] *bring forth fruits meete for repentance.* And when *Christ Iesus* himselfe began to preach; his first Sermon was of Repentance: [g] *repent ye for the kingdome of heauen is at hand.* The Apostles of *Christ* walke in the same steps, preaching repentance to sinners: *S. Peter.* preached repentance to the *Iewes*, [h] *repent and be baptised euery one of you in the name of Iesus Christ, for the remission of sinnes.* Againe he saith,[i] *repent ye therefore, and be conuerted, that your sinns may be blotted out*, so *S. Paul* exhorteth the *Athenians* to repent: [k] *And the times of this ignorance God winked at, but now commandeth all men euery where to repent.* And *S. Iames* exhorteth saying,[l] *cleanse your hands you sinners and purifie your hearte you dooble minded: be afflicted and mourne and weepe.* Thus the Scripture exhorteth to repentance.

a *Isa* 55. 7.
b *Ezek.* 18. 30.
c *Hos.* 14. 1.
d *Ioel.* 2. 13.
e *Mat.* 3. 2.
f *Vers.* 8.
g *Mat.* 4. 17.
h *Acts.* 2. 38.
i *Acts.* 3. 19.
k *Acts.* 17. 30.
l *Iam.* 4. 8 9.

2 Examples of penitēt sinners.

The second motiue to perswade vs to repentance, I take from the example of penitent sinners. to moue vs to repentance, it is profitable for vs, to set before our eyes the examples of penitent sinners: who though they haue sinned and done wickedly, yet haue repented and returned vnto God. *Manasseh* King of *Iudah* was a great sinner,

sinner, and for his great sinnes, carried to *Babylon*; but being in affliction, [m] *He besought the Lord his God, and humbled himselfe greatly before the God of his fathers, and praied vnto him, and he was entreated of him, and heard his supplication, &c. Dauid*, though he committed adulterie with *Bathsheba*, yet he repented and said, [n] *I haue sinned against the Lord*, though *Peter* denied his master *Christ*, yet he repented he was sorrie for his sinne, [o] *He went out and wept bitterly.* And what shall I more say? for the time would faile me, to tell of *Noah*, & *Lot*, and of *Solomon*, of *Marie Magdalen*, and *Zacchens*, of the conuerted *Iewes*, of the keeper of the prison conuerted by *Paul*, and of *Paul* himselfe; who, as he himselfe confesseth, [p] *Was before, a blasphemer, a persecutor, and iniurious*, but through repentance *obtained mercy*. These are examples written for our instruction, that we should not liue in sinne, nor goe on in any wicked and vngodly course of life, but repent and amend our liues, as they did: Which serues,

m 2 *Chron.* 33. 12. 13.

n 2 *Sam.* 12. 13. *Psal.* 51. 4.

o *Mat.* 26. 75.

p 1 *Tim.* 1. 13.

Vse. Against those who are willing to imitate the Saints in their sinnes but not in their repentance.

To reproue those, who set before their eies the liues of the Saints, not as examples of repentance, but as cloakes for their sinns: the drunkard lookes vpon *Noah* as he was drunken, and lay vncouered; but not as he awaked from his wine, and repented of his drunkennes: and reasoneth; that drunkennesse is not so great a sinne, for *Noah* was drunke, and yet was saued: but willingly forgets, that *Noah* repented of his drunkennesse; and hath not vnderstanding to reason thus; *Noah*, I heare, was drunken, and repented; he was drunke no more: I haue bene also drunken, I ought to repent of my drunkennesse: God giue me grace that I may repent as *Noah* did, and that I may be drunke no more. The adulterer sets before his eies, *Dauid* committing *adulterie* with *Bathsheba*; and the adultresse, the whorish woman, *Mary Magdalen*, liuing in lewdnesse: but haue not grace to repent with *Dauid*, and to weepe for their sinnes with *Marie Magdalen*. Thus wicked and vngodly men

peruert the examples of penitent sinners to their owne destruction. the drunkard is well pleased to be drunken with *Noah*, but is loath to repent with *Noah*. The adulterer takes great pleasure in committing filthinesse with *Dauid*, but will not be brought to repent with *Dauid*: the whorish woman imitates *Marie Magdalen*, and that willingly in her naughtinesse, but thinks it a grieuous thing to sit weeping for her sinns with *Marie Magdalen*. The sinnes of the *Saints*, and the infirmities of good men are recorded in the Scriptures, not that wee should imitate them in their sinnes, and bee like vnto them in their vices; but rather that we should by their examples be warned to beware of falling into sinne: and if we sinne, not to lye and liue in sinne, but to rise againe by repentance, as they did; and to imitate them in their vertues: [q] *Worthy Dauid* (saith *Chrysostome*) *sinned, and that a great sinne; what then? may we therefore sinne, and thinke to escape? No. But for this cause we ought to be more warie, and to imitate the worthy deeds of the Saints.* The examples of penitent sinners ought to mooue and perswade vs to repentance.

q *Magnus ille Dauid peccauit, & grande peccatum: quid ergo ideo nobis sine periculo peccare conceditur? Non nam hac de causa cauere debemus, & facta fortia imitari sanctorum. Chrys. ad baptizandos. Hom. 4.*

CHAP. XVII.

Of the third motiue to Repentance: the necessity of Repentance; considered first in regard of the benefits of God.

3 The necessity of Repentance. In regard of

THe third motiue to perswade to repentance, I take from the necessity of Repentance: How necessary it is for euery sinner to repent, to turne from sin, and to returne vnto the Lord, will appeare, if we consider

First, the benefits of God towards vs.

Secondly, the patience and long suffering of God.

Thirdly,

Thirdly, the shortnesse of our life.
Fourthly, the certainety of death.
Fiftly, the vncertainety of the houre of death.
Sixtly, the certainety of the iudgement to come.
Seauenthly, the vncertainety of the day of iudgement.
Eightly the punishment of impenitent sinners.

1 The benefits of God.

First, the benefits of Almighty God shewed vnto vs, are so manifold, and his goodnesse so great, that wee ought thereby to be mooued to repentance; for, when we were not, the Lord God by his omnipotent power created vs: of nothing, he made vs something: and not of the meanest sort of the creatures, but the most excellent creatures vpon the earth, little lesse then the Angels: for, besides the comely proportion of the body, God [a] *breathed* into man the *breath of life*: gaue him a reasonable and an vnderstanding soule, whereby wee might kgow God, and his Sonne *Christ Iesus*, whom to know is *eternall life*. Of this speakes S. *Augustine* thus, [b] *I was not, and thou didst create me: I was nothing, and of nothing thou hast made me something: and what something? not a drop of water, not fire, not a bird, or a fish, not a serpent, nor any of those brutish creatures; neither hast thou made mee a stone, &c. and thou hast made mee little lesse then the Angels, because thou hast giuen mee reason and vnderstanding with them to know thee.* And God hath not onely created vs excellent creatures, but [c] *good*: yea, hath created vs in [d] *his owne image*: expounded by the Apostle to be [e] *righteousnesse and true holinesse*. Moreouer, hauing so created vs; by his carefull prouidence he still prouideth things necessary for vs, foode and raiment, and all things conuenient for this present life. Furthermore, he protecteth & defendeth vs from perills & dangers: & besides all this, he hath bestowed one incomparable and vnspeakable benefit vpon vs, he hath giuen vs his Son *Iesus Christ* to die for vs, to shed his bloud for vs, that hee might saue vs from perishing, that he might redeeme

a *Gen.*2.7.

b *Non eram, & creasti me; nihil fueram, & de nihilo me aliquid fecisti: quale autem aliquid? non stillam aquæ, non ignem, non auē, vel piscem, non serpentem, vel aliquid ex brutis animalibus, non lapidem, &c. & paulò minus parū me creasti Angelis: quia rationē te cognoscendi cum ipsis à te communem accepi. Aug. Soliloq. cap.7.*

c *Gen.*1.31.

d *Gen.*1.27.

e *Ephes.*3.24.

 deeme

deeme vs from the bondage of Sathan, and ransome vs from the power of the diuell: that he might preserue our soule from hell, and bring vs to euerlasting life. He hath giuen vs his Sonne, and with him all things, as saith the Apostle, [f] *Hee that spared not his owne Sonne, but deliuered him vp for vs all: how shall he not with him also freely giue vs all things?* He giueth vs the liberall vse of the creatures, both to feede vs, and cloath vs: hee giueth vs also spirituall foode for our soules, the word and Sacraments; he giues vs the Sun, the Moone, & the Starres, those glorious lights of Heauen to lighten vs; hee hath giuen his Angels charge ouer vs to guard vs, and prepared Heauen at the last to receiue vs. All which, the Lord our God hath done for vs, not for any merite or desert in vs, (for we were [g] *sinners*, and *vngodly*, we were his *enemies*) but of his meere mercy, and [h] *loue wherewith he loued vs in Christ Iesus*. O the incomparable loue of God towards vs miserable and wretched sinners!

[f] *Rom.* 8. 32.

[g] *Rom.* 5. 6. 8. 10.
[h] *Ephes.* 2. 4.

Vse.
Gods benefits toward vs should work in vs Repentance, and binde vs to obedience.

Now, shall not the consideration of these benefits of Almighty God be sufficient to bring vs to repentance? hath God made vs so good, and shall we be so euill? hath hee created vs in holinesse and righteousnesse, and shall we be so vnholy and vnrighteous? doth not God daily doe vs good, feeding and nourishing vs, prouiding things needfull for vs, graciously preserving and defending vs? and shall we still vexe and grieue the Lord by our sinnefull course of life? hath he not mercifully giuen his Son *Christ Iesus* to die for vs, to saue our soules? and shall we foolishly runne headlong into sinne, to the vtter destruction and willfull casting away of our soules? O consider this yee that set light by the benefits which God hath done for vs. As *Moses*, vpon the rehearsall of the benefits of the Lord done for *Israel*, speakes thus vnto them, [i] *And now Israel, what doth the Lord thy God require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to serue the Lord thy God with all thy heart, and with all thy soule*: So I say vnto thee

[i] *Deut.* 10. 12.

O

O man, to whom the Lord hath shewed great mercy and goodnesse: vpon whom hee hath bestowed incomparable benefits: whom God hath created, redeemed, and doth continually preserue; what doth the Lord thy God require of thee, for creating, redeeming, and preseruing thee, but to repent of thy former sinnefull life, and to turne to the Lord thy God? What doth hee require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to serue the Lord thy God with all thy heart, and with all thy soule?

CHAP. XVIII.

Of the patience and long-suffering of God; and how it ought to lead vs to Repentance.

SEcondly, in regard of the patience and long-suffering of God, its necessary for a sinner to cease from his sinnes, to repent, to turne from sinne, and to turne vnto the Lord; for the patience and long-suffering of God is exceeding great towards a sinner. The Scripture witnesseth the great patience of God: *Dauid* saith, [a] *The Lord is gracious and mercifull, slow to anger.* Of the *Iewes* the Lord saith thus by *Esay*, [b] *I haue spread out my hands all the day vnto a rebellious people.* S[t]. *Paul* plainely calls God [c] *the God of patience.* The patience of God was great to *Niniueh*, giuing them [d] *fortie dayes* space to repent. And to the *Iewes*, [e] *fortie yeares suffering their manners in the Wildernesse.* But his patience was exceeding great to the olde world, giuing them an [f] *hundred and twenty yeares* space to repent. How patient the Lord is to sinners, how slow hee is to wrath, and how he forbeares to punish sinners, *Chrysostome* sheweth, comparing the destruction of *Iericho* with the Creation of the world: [g] *When God buildeth*, saith hee, *hee buildeth*

2 The patience and long-suffering of God.

a *Psal.* 103.8.
b *Isa.* 65.2.
c *Rom.* 15.5.
d *Ioh.* 3.4.
e *Act* 13.18.
f *Gen.* 6.3.
g *Cum struit Deus, velociter struit.*

Cum destruit, tarde destruit, velox Deus struens, tardè destruens, &c. Chrys. de panit. Hom. 5.

buildeth swiftly: but when he destroyeth, he destroyeth slowly: God is swift in rearing vp, slow in pulling downe. In six daies he made the world; in six daies he created heauen and earth, the Sea, and all things therein; but God who in a short time made such a great and glorious frame of Heauen and Earth, and created such an innumerable companie of Creatures; yet purposing to destroy but one Citie in the world, Iericho, hee tooke the space of seauen daies. h What? was it beeause hee could not destroy Iericho in shorter space? No. Hee could haue destroyed it in a moment; but hereby he shewed his clemencie, his patience, his forbearance, and long-suffering. Now, whereas the Lord is so patient and long-suffering, towards sinners; it should be a forcible motiue to perswade euery sinner to repent of his sinnes, to liue no longer in sinne, but to turne from sinne, and to turne to the Lord; that so the Lord might be gracious and mercifull vnto him. Thus saith the Prophet *Esay*, i *Therefore will the Lord waite, that hee may bee gracious vnto you.* The Lord is gracious and mercifull, hee waiteth for our repentance, and expecteth when a sinner will turne vnto him, that vpon his repentance the Lord may be gracious vnto him, and shew mercie vpon him. So exhorteth the Prophet *Ioel*, k *Rent your heart and not your garments, and turne to the Lord your God, for hee is gracious and mercifull, slow to anger, and of great kindnesse, and repenteth him of the euill.* So S. *Peter* saith, l *The Lord is not slacke, concerning his promise, (as some men count slackenesse) but is long-suffering to vs-ward, not willing that any should perish, but that all should come to repentance.* Wherefore is it, that the Lord is patient and long-suffering? it is because the Lord is so gracious and mercifull, that hee would not haue sinners to perish in their sinnes, but rather that they should come to repentance, and be saued. So then the patience and long-suffering of God should bring sinners to repentance.

h *Quare? num potentia imbecillior? sed clementia diutius tolerat. Chrys. ibid.*

i *Isay* 30.18.

k *Joel* 2.13.

l 2 *Pet.* 3.9.

Vse. Against those who abuse the

Which serues to reproue those, who abuse the patience and long-suffering of God to licentiousnesse, to wantonnes,

wantonnesse, and wickednes. Because the Lord is gracious and mercifull, patient and long-suffering, therefore sinners ought to repent, and turne to the Lord, that he might shew mercy vpon them; but wicked and vngodly men, perceiuing that they doe wickedly, and that God layes no punishment vpon them, but suffers them to goe vnpunished. Hence they take occasion to sinne the more, and so abuse the patience of GOD, which should lead them to repentance; as the Apostle reasoneth against such a sinner, [m] *Despisest thou the riches of his goodnesse, and forbearance, and long-suffering, not knowing that the goodnesse of God leadeth thee to repentance?* The sinner that despiseth the patience and long-suffering of God, being nothing mooued to repentance, for all the patience and long-suffering of Almighty God shewed vnto him, is like to an vngracious Childe, who, hauing done euill, and being reproued of it by his Father, and admonished to amend, regardeth not his Fathers admonition; maketh light of his words, and the more that his Father fauours and spares him, the worse he growes. So a wicked and vngodly man, liuing in sinne, regardeth not the admonition of the Lord; setteth light by the word of God calling him to repentance; despiseth the patience and long-suffering of God; yea, and the longer that the Lord suffers him, & forbears to punish him, the worse he growes. It is as the Prophet *Esay* saith, [n] *Let fauour be shewed to the wicked, yet will he not learne righteousnes.* The *Iewes* in their affliction remembring their sins, say, [o] *It is the Lords mercies that we are not consumed.* And surely, if we call to mind our manifold sins & iniquities, which wee daily commit against the Lord, by thought, word, & deed; we cannot but acknowledge, that it is of the Lords mercies that we are not consumed. The Lord might in his iustice cut vs off, for the very first transgression, for one euill thought, for one wicked word, for one sinnefull deede: and when we find the mercy and goodnesse of God so much shewed towards vs, as to spare vs;

Patience and long-suffering of God.

m *Rom.* 2. 4.

n *Isay* 26. 10.

o *Lam.* 3. 22.

and suffer vs to liue, notwithstanding our vile, wicked, and sinnefull life; O how ought wee to acknowledge the goodnesse of God herein? and how ought wee to praise the Lord for his mercy and patience towards vs, in suffering vs so long? Wherefore, a sinner should be so far from making the patience of God to be an occasion of deferring, that it ought rather to hasten his repentance. And he should reason thus; hitherto, I haue liued in sinne, and done wickedly, and yet the Lord hath beene so gracious vnto me, that he hath spared me: he might haue cut me off in the midst of my sinnes, it is of the Lords mercies that I am not consumed: and now, I know not whether the Lord will forbeare me any more: Wherefore, I will delay the time no longer, I will now repent; I will now returne vnto the Lord: the patience, and long-suffering, and the goodnesse of the Lord shall lead me to repentance.

CHAP. XIX.

Of the shortnesse of our life: of the certaintie of death: and the vncertaintie of the day and houre of death: and how in regard of these, its necessarie for a sinner to repent.

3 The shortnesse of mans life.

THirdly, its necessarie for a sinner to repent of his sinnes, and to amend his life, in regard of the shortnesse of our life. In the first age of the world, men liued long; because as yet sin was not multiplied in the world: for as one saith, *a the comise of mans life was shortned according to the increase of sinne:* For when sinne beganne to be multiplied on the earth, when the wickednesse of man was great in the earth; then did God drowne the world of the vngodly, and shortned the dayes of man; so that whereas in the beginning of the world, and before the flood, men liued

a *Decurtatus est humanæ vitæ decursus, secundum augmentum peccati. Gemin. l. 1. cap. 36.*

eight or nine hundred yeeres: after the flood, they attained not two hundred: for *Abraham* liued but an [b] *hundred threescore and fifteene yeeres.* And *Iacob* counteth his dayes to be [c] *an hundred and thirtie.* And in the time of *Moses*, the dayes of mans life were counted but [d] *threescore and ten.*

The Scriptures speake thus of the shortnesse of mans life. *Iob* saith, [e] *Man that is borne of a woman is of few dayes.* *Dauid* thus, [f] *behold, thou hast made my dayes as an hand-breadth, and mine age is as nothing before thee: verily, euery man at his best state is altogether vanitie.* Our life, for the shortnesse thereof, is compared to things of great swiftnesse, and short continuance. *Iob* compares our life to a [g] *Weauers shuttle*: to a running [h] *Post*: to the swift *Ships*, and to the flying of an *Eagle hasting to the prey*: to a [i] *flower of the field*, that is soone *cut downe*, and withered, and also to a *shaddow that fleeth, and continueth not.* *Dauid*, to the [k] *grasse and flower of the field*, which in the morning flourisheth, and groweth vp, in the euening is cut downe and withereth. S[t] *Iames*, to a [l] *vapour that appeareth for a little time, and then vanisheth away.* The woman of *Tekoa*, in her parable, compares the life of man to [m] *water spilt on the ground, which cannot be gathered vp againe*: and indeed, [n] *our yeeres passe away as the running waters.* For as all Riuers runne into the sea from whence they came, so doe all men runne, and hast to the earth from whence they came. Our life is nothing else but a passing from life, and a tending to death. For from our infancie, we passe to child-hood; from childhood, to young age: from young age, to middle age: from middle age, to old age: and from old age, to death. Now the shortnesse of our life ought to be a great motiue to perswade vs to repentance and amendment of life. And to be warie how we spend our dayes. This, *Moses* the man of God teacheth vs from the consideration of the shortnesse of our life: for hauing told vs that the length of our dayes is but *threescore yeares and ten*, hereupon prayes, and therein

b *Gen.* 25. 7.
c *Gen.* 47. 9.
d *Psal.* 90. 10.
e *Iob* 14. 1.
f *Psal.* 39. 5.
g *Iob* 7. 6.
h *Iob.* 9. 25. 26.
i *Iob* 14. 2.
k *Psal.* 103. 15.
l *Iam.* 4. 14.
m 2 *Sam.* 14. 14.
n *Preterunt anni more fluentis aquæ.*

o Psal. 90. 12.

teacheth vs to pray, o *so teach vs to number our dayes, that we may apply our hearts vnto wisedome.*

Vse. Against those who spend the short time of their life, ill.

This reproues the great folly of those, who spend their daies in vanitie and wickednesse: liuing at ease, passing away their time in eating, and drinking, and making merrie: considering not how short their life is, nor how soone, and suddenly, they may be cut off, and their daies come to an end. It is with manie, as *Iob* saith, p *they spend their dayes in wealth, and in a moment goe downe to the graue.* It is the prayse of *Moses*, that when he was in *Pharaoh's* Court, and might haue liued there in all worldly honour, and enioyed his pleasures at full; yet

p Iob. 21. 13

q Heb. 11. 25.

q *he refused to be called the sonne of Pharaoh's daughter, chusing rather affliction with the people of God, then to enioy the pleasures of sinne for a season.* Letting vs thereby vnderstand two things, first, that the pleasures of sinne, are but for a season: secondly, that a wise man, as *Moses*, will not aduenture the losse of felicitie in heauen, which is euerlasting, for the enioying of the pleasures of sinne for a season. Sinne is committed in this present life, and this life is but short: we are but of small continuance here; and therefore if a man should giue himselfe to all sports and mirth that could be inuented, and solace himselfe in all worldly delights and earthly pleasures, euen to satietie: yet these pleasures would be but for a short time, but for a season: now no wise man, none but a very foole will buy his pleasures so deare, as for the enioying of his earthly pleasures, to loose heauenly ioyes; and for the winning of things temporall, to loose things eternall.

4 The certaintie of Death:

Fourthly, its necessarie for a sinner to repent, and amend his life, if he consider the certaintie of death. Our life is but short, and death is certaine: God hath determined the end of mans dayes vpon earth. After that *Adam* had sinned, God said vnto him, r *dust thou art, and vnto dust shalt thou returne.* *Iob* saith, s *Man dieth, and wasteth away, yea, man gineth vp the Ghost, and where is hee?* *Dauid* demaunds, t *What man is he that liueth, and shall*

r Gen. 3. 19. s Iob 14. 10.

t Psal. 89. 48.

not

not see death? S. *Paul* saith,[u] *it is appointed vnto all men once to die.* [x] *We must needs die.* [y] *God hath determined the dayes of man, the number of his months are with him, he hath appointed him his bounds that he cannot passe.* Death is certaine: now the consideration of the certaintie of death, ought to be of great force to moove a sinner to repent, and amend his life, becaufe its certaine, he shall die.

u *Heb.* 9. 27.

x 2 *Sam.* 14. 14.

y *Iob* 14. 5.

5 The vncertaintie of the day and houre of Death.

And to adde more strength hereunto, consider in the fift place, the vncertaintie of the day and houre of death. We are certaine we shall die, but we are vncertaine when we shall die: there is nothing more certaine then death, and nothing more vncertaine then the houre of death. Of this vncertaintie of the day and houre of death, *Solomon* speakes thus:[z] *Man knoweth not his time, as the fishes that are taken in an euill net, and as the birds that are caught in the snare, so are the sonnes of men snared in an euill time, when it fals suddenly vpon them.* While the *Amalekites* were[a] *eating and drinking and dancing*, euen in the midst of their mirth, *Dauid* came vpon them with his men of warre, and slew them. While *Iobs* sonnes and daughters[b] *were eating and drinking*, the house fell vpon them, and slew them. While *Belshazzar* that great King was[c] *drinking wine*, and making merry with his Lords, and with his wiues and concubines, the hand-writing appeared on the wall, writing fearefull things against him; which made his *countenance to change*, caused the *ioynts of his loynes to tremble, and his knees to smite one against another.* And[d] *in that night was Belshazzar the king of the Chaldeans slaine.* These thought not that death had b'n so neere approaching vnto them: they thought little, that death had stood waiting for them, euen then, when they were eating and drinking, and making merrie.

z *Eccles.* 9. 12.

a 1 *Sam.* 30. 16. 17.

b *Iob* 1. 18. 19.

c *Dan.* 5. 1. 2. 3. 4. 5. 6.

d *Ver.* 30.

Vse. To prepare for the day of Death.

Now, the consideration of these things, that death is so certaine, and the day and houre of death so vncertaine; ought to be a forcible motiue to perswade vs to repentance, and amendment of life, to redeeme the time past, to prepare for our last end, and to be making rea-

die

die for death before it come: that when it commeth, it may not take vs vnawares. *Augustine* saith, [e] *God hath hid from vs the last day of our death, least we should promise vnto our selues any thing of the time to come.* Another saith, [f] *the day of death is hid from man, that he might alwayes be doing good, alwayes expecting and waiting for death.* Happie were we, if we could with holy *Iob*, watch and waite for the day of our death; and say with him, [g] *all the daies of my appointed time will I wait, till my change come.* For to them that watch and wait for death, and prepare for it before it come, death cannot come suddenly, because it commeth not vnexpected: but to them that defer their repentance, and put farre from them the euill day, promising themselues long life; death comes suddenly: because they haue not prepared for the cōming of death. Wherefore, that warning of our Sauiour Christ, is greatly to be regarded of vs; [h] *take heede to your selues, least at any time your hearts be ouercharged with surfetting & drunkennesse, and cares of this life, and so that day come vpon you vnawares. For as a snare shall it come on all them that dwell on the face of the whole earth.*

[e] *Diem nobis nouissimum mortis nostræ abscondit, ne nobis de futuro aliquid promittamus.* Aug. *in Psal.* 34.

[f] *Absconditus est homini dies mortis ipsius, vt semper benefaciat, semper mortem suam sperans.* *Auth. operis imperf. in Math. Hom.* 51.

[g] *Iob.* 14. 14.

[h] *Luk.* 21. 34. 35.

CHAP. XX.

Of the certaintie of the Iudgement to come: and of the vncertaintie of the day of Iudgement. Both which ought to moone vs to Repentance.

6 The certaintie of the Iudgement to come.

SIxtly, its necessarie for euery one to repent of his sinnes, and to amend his life, to turne from sinne, and to turne vnto God, in regard of the iudgement to come; for certaine it is, we shall come to iudgement: and must answere for all the euill deedes that we haue done: and woefull will that day be vnto vs, if we haue not repented before that day come.

That

That the day of iudgement will certainely come, is euident: *Salomon* ſpeakes thus to the yong man: [a] *reioyce O yong man, in thy youth, and let thy heart cheare thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the ſight of thine eyes: but know thou, that for all theſe things, God will bring thee into iudgement.* S. *Paul* ſaith, [b] *we muſt all appeare before the iudgement ſeat of Chriſt, that euery one may receiue the things done in his bodie, according to that he hath done, whether it be good or bad.* And againe, [c] *it is appointed vnto all men once to die, and after this the Iudgement.* The Lord of a great houſe hath his Steward, to whom he commits the rule and gouernment of his houſe, but when he pleaſeth, he calleth his Steward to an account, and ſaith vnto him, *giue account of thy Stewardſhip.* The Marchant hath his Factor for him beyond the Seas; but after a ſpace of time, the Marchant cals his ſeruant to a reckoning: the malefactor being apprehended, is laid in the priſon, and little is ſaide to him, till the Iudge come: but after a while, the Iudge commeth, and calleth him to iudgement. We are Gods Stewards: What good things we haue, and enioy, they are all the gifts of God, we haue but the vſe of them, God is the right owner of them all; and the time will come, that the Lord will ſay vnto vs, [d] *giue account of thy ſtewardſhip, thou maiſt be no longer ſteward.* We are Gods ſeruants: he hath committed his talents vnto vs: to one tenne; to another, fiue; and to another, one; and the time will come, that God will call vs to a reckoning, to ſee how we haue employed our gifts, and how we haue vſed, or abuſed thoſe good things which God hath beſtowed vpon vs. Yea, we are euill doers, ſuch as haue offended the maieſtie of almightie God, tranſgreſſed his lawes, and broken his commaundements; the time will certainely come, when we ſhall be called to iudgement, and muſt ſtand before the iudgement ſeat of Chriſt, to render an account of our deeds, and to receiue according to the things that we haue done in this life, whether they

a *Eccleſ.* 11. 9.

b 2. *Cor.* 5. 10.

c *Heb* 9. 27.

d *Luk* 16. 9.

Vse. To cast our account, and make our reckoning aforehand.

they be good or bad. O then consider; how doth it stand euery one of vs in hand, to cast vp our accounts before hand? now, to make euen reckoning? and now, to repent of our transgressions, and iniquities, that our sinnes may be blotted out of Gods booke? and that when we come to iudgement, our sins be not laid to our charge? This vse S. *Paul* teacheth vs to make of the certaintie of the iudgement to come, in his sermon to the Athenians,

c *Act.* 17.30.31 c *the times of this ignorance, God winked at, but now commaundeth all men euery where to repent: because he hath appointed a day, in the which he will iudge the world in righteousnesse.* Because God hath appointed a day in the which he will iudge the world, therefore all men euery where ought to repent. The certaintie of the iudgement to come, should moue vs to repentance.

7 The vncertaintie of the day of iudgement.

Seauenthly, Its necessarie for a sinner to repent, to turne from sinne, and to returne vnto the Lord, in regard of the vncertaintie of the day of Iudgement. Certaine it is, there shall be a day of iudgement; but when that day shall be, is vnknowne to vs: its well knowne to God, but from vs its hidden, and kept secret. Our Sauiour Christ saith, f *Of that day and houre knoweth no man, no, not the Angels of heauen, but my Father onely.* And againe, g *ye know neither the day, nor the houre, wherein the Sonne of man commeth.* When the Disciples asked our Sauiour, h *Lord, wilt thou at this time restore againe the kingdome to Israell?* He said vnto them, *It is not for you to know the times or the seasons, which the father hath put in his owne power.* Saint *Paul* compares the comming of Christ to Iudgement, for the vncertaintie, and suddennesse thereof, to the trauaile of a woman: i *When they shall say, peace, and safetie: then suddaine destruction commeth vpon them, as trauaile vpon a woman with childe.* S. *Peter*, to the comming of a theefe in the night. k *The day of the Lord will come* saith he, *as a theefe in the night.* Thus vncertaine is the day of iudgement. And that this vncertaintie of the day of iudgement, ought to moue vs to repentance, appeareth

f *Mat.* 24. 36.

g *Mat.* 25. 13.

h *Act.* 1. 6. 7.

i 1. *Thes.* 5. 3.

k 2. *Pet.* 3. 10.

reth in the reproofe of the Angell of the Church of *Sardis* 3 [l]*Remember therefore, how thou hast received & heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a theefe, and thou shalt not know what houre I will come upon thee.*

This serues to reproue those, who, though they know that there shall be a iudgement, yet liue wickedly; and vainely perswade themselues, that the day of iudgement is farre off, and that *Christ* will not make such haste to come to Iudgement. But take heed thou prophane man, beware of scoffing at the comming of *Christ* to Iudgement. Say not thou, [m] *Where is the promise of his comming? For the Lord is not slacke concerning his promise (as some men count slackenesse) but is long-suffering to vs-ward, not willing that any should perish, but that all should come to repentance.* Though the Lord be in thy account, slacke in comming, it is not slackenesse; it is but forbearance: it is his long-suffering: because the Lord is not willing that thou shouldest perish, but that thou shouldest come to repentance. But if thou shalt deferre thy repentance, and still do wickedly, and say in thy heart, with that bad seruant, [n] *my Lord delaieth his comming, and shalt begin to beat the men-seruants and maidens, and to eat and drinke and to be drunken: The Lord will come in a day when thou lookest not for him, and at an houre when thou art not ware, and will cut thee in sunder, and will appoynt thee thy portion with the vnbeleeuers.* But let all them that hope to speed well at the day of iudgement, watch and wait daily and hourly for the comming of *Christ* to Iudgement: because we know neither the day nor the houre of his comming. And thus our Sauiour exhorteth vs; [o] *Watch therfore, for ye know not what houre your Lord doth come.* And againe, he saith, [p] *be ye also readie, for in such an houre as ye thinke not, the Sonne of man commeth.* Seeing we are sure that the Lord will come, and we know not when, not what day, nor what houre of the day, not what night, nor what watch of the night; therefore we should watch, hauing our

[l] *Reuel.* 1 *Rom.* 3.3.

Vse. Against those, who thinke that Christ will still deferre his comming to iudgement.

[m] 2 *Pet.* 3.4.9.

[n] *Luk.* 12.45.46

[o] *Mat.* 24.42.

[p] *Ver.* 44.

q Luke 12. 35. 36. 37. our q loynes girded about, and our lights burning, and our selues like vnto men that wait for their Lord, when he will returne from the wedding, that when he commeth and knocketh, we may open vnto him immediately. Blessed are those seruants, whom the Lord when he commeth shal find watching. r Watch ye therefore, and pray alwayes, that ye may be accompted worthie to escape all those things that shall come to passe, and to stand before the Sonne of man. The wicked shal not stand in the iudgement; the countenance of the Iudge shall be so terrible and fearefull vnto them, that they shall not be able to hold vp their heads, but looke downe, and turne away from his presence, and say to the s Mountaines and Rockes, fall on vs, and hide vs from the face of him that sitteth on the Throne, and from the wrath of the Lambe: for the great day of his wrath is come, and who shall be able to stand? But as for the righteous; they shall lift vp their heads, and stand with boldnesse of face, because they haue in their life time made euen their reckoning, they are washed from their sinnes in the blood of the *Lambe*: their transgressions and their misdeedes are blotted out of Gods booke: their debts are paid, the Bookes are canceld; nothing can now be laid to their charge: they are in fauour with God; and *Iesus Christ* the Iudge, who sitteth on the Throne, lookes fauourablie vpon them, speakes comfortablie vnto them, and bids them t enter into the ioy of the Lord. O then blessed are those seruants, whom the Lord when he commeth, shall finde watching.

r Luke. 21. 36.

s Reu. 6. 16. 17.

t Mat. 25. 23.

CHAP.

CHAP. XXI.

Of the punishment of impenitent sinners: of their Temporall and spirituall punishment: and how these ought to move us to repentance.

8 The punishmẽt of impenitent sinners.

THe eight, and last motiue to repentance, in regard of the necessity thereof, I take from the punishment of impenitent sinners. Its necessarie for a sinner to repent, and amend his waies, in regard of the certaine punishment that shall befall him, except he repent. For though the Lord be so patient to suffer a sinner to go on in his wicked course of life for a time, and doth not punish him for euery transgression; yet, if for all the long suffering, and forbearance of God, the sinner will not be brought to repentance, but will doe euill still; in the end, such an impenitent sinner shall be sure to feele the hand of God against him, punishing and plagueing him for all his wickednesse, according to that saying of *Solomon*, [a] *Though a sinner doe euill an hundred times, and his daies be prolonged; yet surely I know that it shall be well with them that feare God, which feare before him. But it shall not be well with the wicked, neither shall he prolong his daies, which are as a shadow, because he feareth not before God.* So in *Esay*. The Lord saith, [b] *I haue long time holden my peace, I haue bene still, & refrained my selfe: now will I crie like a trauailing woman, I will destroy & deuoure at once.* The Lord is [c] *slow* in comming to inflict punishment vpon wicked and vngodly men; yet he will come, and when he commeth, they shall be sure to *feele his heauie hand*. Thus speakes the Lord concerning that woman *Iezebell*, [d] *I gaue her space to repent of her fornication, and she repented not, Behold I will cast her into a bed, and them that commit adulterie with*

a *Eccle.* 8. 12. 13.

b *Isa.* 42. 14.

c *Supplicij sumẽ di tarditatem, grauitate compensabit. Sentt. in Isa.*

d *Reu.* 2. 20. 21. 22.

with her, into great tribulation, except they repent of their deedes. When some told our Sauiour *Christ* of the [c] *Galileans whose blood Pilate had mingled with their sacrifices, Iesus answering, said vnto them, Suppose ye that these Galileans were sinners aboue all the Galileans because they suffered such things? I tell you, Nay: but except ye repent, ye shall all likewise perish.* Giuing vs to vnderstand thereby, that if men liue wickedly, and repent not of their wicked and vngodly life, they cannot auoide the iudgement of God, but the heauie hand of God will be vpon them except they repent: *Except they repent they shall perish*, and the consideration of this, that impenitent sinners shall be surely, and soundly punished, should be a strong motiue to perswade euery sinner to cease from his sinnes, to repent of his wicked life, and to amend his waies, and to the end that this motiue of the punishment of impenitent sinners may pearce more deepely, let vs consider the seuerall punishments wherewith God doth vsually plague, and seuerely punish impenitent sinners,

[c] *Luk.* 13.1.2.3.

Of three sorts.

The punishment of impenitent sinners is of three sorts.

Temporall:
Spirituall: and
Eternall.

1 Temporall. Threefold.

The first punishment of impenitent sinners, is Temporall: and that is threefold.

The first, in their bodies:

The second, in their goods and outward state:

The third, In both.

1 In Bodie.

Touching the first: wicked and vngodly men, impenitent sinners are iustly punished and plagued in their Bodies, with some sore disease, and grieuous sickenesse, to consume and destroy them, as the Lord saith in *Leuiticus*; *If ye shall despise my statutes, or if your soule abhorre my iudgements, so that you will not doe all my commandements, but that ye breake my Couenant: I also will doe this vnto you, I will euen appoint ouer you terrour, consumption,*

[f] *Leui.* 26.15.16.

and

and the burning ague, that ſhall conſume the eyes, and cauſe ſorrow of heart. *Salomon* diſſwadeth the yong man to auoyd the company of the ſtrange woman, by this motiue; [g] *Leſt thou mourne at the laſt, when thy fleſh and thy bodie are conſumed.*

g *Pro.* 5. 11.

2 In goods and temporall ſtate,

Secondly, in their goods and temporall ſtate: the Lord threatneth the *Iſraelites* if they will not hearken vnto him, and will not doe his Commaundements, but deſpiſe his ſtatutes, and in the ſtubbornnes of their hearts, walke contrarie vnto him, and will not be reformed, then he will [h] *puniſh them ſeuen times more for their ſinnes: they ſhall ſow their ſeede in vaine; their ſtrength ſhall be ſpent in vaine. For the Land ſhall not yeeld her increaſe, neyther ſhall the trees of the land yeeld their fruits.* *Iob* ſaith of the ſinne of Whoredome, [i] *it is a fire that conſumeth to deſtruction, and would root out all mine increaſe.* And *Solomon* ſaith, [k] *the glutton and the drunkard ſhall come to pouertie; and drowſineſſe ſhall cloath a man with rags.*

h *Leuit.* 26. 16. 18. 20.

i *Iob* 31. 12.

k *Pro.* 23. 21.

3 In both.

Thirdly, ſometimes wicked and vngodly men are puniſhed both in their bodies and goods, in the deſtruction and ouerthrow of all that they haue, becauſe they haue done wickedly, and haue not repented of their wickednesſe. Witneſſe the olde world, [l] euen the world of the vngodly, who were drowned in the floud; and they, their wiues, and children, their beaſts and cattell, and all that they had, ouerwhelmed in the waters, and did vtterly periſh. [m] *Sodome and Gomorrah* alſo were diſtroyed with *fire and brimſtone* from heauen; *the Lord ouerthrew thoſe cities, and all the plaine, and all the inhabitants of the cities, and that which grew vpon the ground.* And for their impenitencie, are puniſhed with ſuch a ſore iudgement, that (as the Apoſtle ſaith) the Lord hath made them an [n] *enſample vnto thoſe that after ſhould liue vngodly.* Thus the Lord puniſheth wicked and vngodly men, which will not be brought to repentance and amendment of life, but continue ſtill in their impenitencie; ſometimes in their bodies, ſometimes in their goods and temporall

l *Gen.* 7. 23.

m *Gen.* 19. 24. 25.

n 2. *Pet.* 2. 6.

state, and sometimes in both.

Vse. To cease to do euil, that it may be well with vs and ours.

Which may admonish vs, to liue no longer in sin, but to cease from euill; to repent vs of our sinnes wherein we haue formerly liued, and to amend our liues; as wee desire the good and well-fare of our bodies; as we wish well to our dearest friends; and as we would haue the blessing of God vpon our substance, and increase; that it may be well with vs, and that the Lord may prosper vs in all our wayes. For impenitent sinners draw vpon their owne heads, temporall punishments, yea, not onely vpon themselues, but likewise, vpon their wiues and children, and all that they haue.

2 Spirituall.

The second punishment belonging to impenitent sinners, is spirituall. The Lord oft punisheth impenitent sinners with spirituall iudgments: as blindnesse of mind, hardnesse of heart, and desperation: When God iustly leaues the sinner to himselfe. And God iustly forsaketh the sinner, and leaueth him to himselfe, because the sinner hath first forsaken God: for o *wicked men first forsake God, before God forsaketh them.* Now to be forsaken of God, and to be left to themselues, is a deserued punishment of sinne. St *Paul* saith of the *Gentiles,* p *they changed the glory of the vncorruptible God, into an image made like to corruptible man, and to birds, and foure footed beasts, and creeping things; wherefore, God gaue them vp to vncleannesse, through the lusts of their owne hearts, &c. For this cause God gaue them vp vnto vile affections, &c. And God gaue them ouer to a reprobate minde, to doe those things which are not conuenient.* Againe, in his Epistle to the Ephesians, he sheweth, that the q *Gentiles walked in the vanitie of their minde, hauing the vnderstanding darkned, being alienated from the life of God, through the ignorace that is in them, because of the blindnesse of their heart: who being past feeling, haue giuen themselues ouer vnto lasciuiousnesse, to worke all vncleannesse with greedinesse.* Pharaoh's r *heart was hardned* that he would not let *Israell* goe. And to the sinner that hath despised the riches of Gods goodnesse, and forbearance,

o *A Deo deserti, Deum priores deserunt. Pola. Synt. t. 2. l. 6. c. 4.*

p *Rom. 1. 23. 24. 25. 26. 27. 28.*

q *Ephe. 4. 17. 18. 19.*

r *Exod. 4. 21.*

forbearance, and long-suffering, which should haue led him to repentance, the Apostle saith, [f] *after thy hardnesse and impenitent heart, treasurest vp vnto thy selfe wrath against the day of wrath*: shewing thereby, that when God hath shewed his patience, and long-suffering towards a sinner, and the sinner repenteth not, but still deferreth his repentance, in the end, the Lord will lay a heauie and sore iudgement vpon him, *hardnesse of heart*; so that now his heart is hardned, he hath an impenitent heart, a heart that cannot repent. And sometimes the impenitent sinner is so forsaken of God, and left to himselfe, that he growes to desperation: and then through the strong temptations of the Deuill, he workes meanes to bring himselfe to some vntimely death; as [t] *Abitophel*, and [u] *Iudas*.

[f] *Rom.* 2. 5.

[t] 2 *Sam.* 17. 23.

[u] *Mat.* 27. 5.

Now, whereas the Lord doth iustly punish impenitent sinners with such spirituall iudgements, blinding their minds, hardning their hearts, and leauing them to themselues; this should teach vs to pray vnto the Lord, that he would giue vs grace to lay aside all pride of heart, and stubbornnesse of minde, and that the Lord would take away from vs our hard and stonie hearts, and that by his good Spirit he would soften our hard hearts, that we might be mooued to repentance, when God calleth vs to repentance; and that we might humble our selues before the Lord, and tremble at his word. For [x] *to this man will I looke*, saith the Lord, *euen to him that is poore, and of a contrite spirit, and trembleth at my word*. To this end, let vs heare, and receiue the exhortation of the *Apostle* to the *Hebrewes*, [y] *take heede brethren, lest there be in any of you an euill heart of vnbeliefe, in departing from the liuing God; but exhort one another daily, while it is called To day, lest any of you be hardned through the deceitfulnesse of sinne*.

Vse. To pray that God would soften our hard hearts.

[x] *Isa.* 66. 2.

[y] *Heb.* 3. 12. 13

CHAP. XXII.

Of the eternall punishment of impenitent sinners; and of the paines of hell. And how this ought greatly to moove vs to Repentance.

3 Eternall. Herein Two things.

THe third punishment belonging to impenitent sinners, is, eternall punishment: concerning which, I consider these two things.

First, the place of their punishment.

Secondly, the greatnesse and grieuousnesse of their punishment.

1 The place of eternall punishment. Two fold.

The place of punishment appointed for the wicked, eternally to be punished, and tormented, is two-fold.

The one, is the place from whence they shall be excluded:

The other, is the place whither they shall be cast.

1 The place from whence the wicked shall be excluded. a 1 Cor. 6. 9.

Touching the first; The place from whence the wicked shall be excluded, is, the kingdome of God. a *The vnrighteous* saith S. *Paul, shall not inherite the kingdome of God.* The wicked shall haue no possession or inheritance in heauen; they shall be shut out of the kingdome of heauen; they shall be cast from the glorious presence of God; they shall be depriued of the cleare vision of God: and they shall not see the face of God; but shall be b *punished*, as the Apostle saith, *with euerlasting destruction, from the presence of the Lord, and from the glory of his power.* And this losse of the kingdome of heauen; to be depriued of the glorious presence of God, neuer to see God; to be excluded from the fellowship of the holy Angells, and blessed Saints in heauen; in a word, to be thrust out of the place of happinesse, neuer to see good day, neuer to haue comfort any more; is an vnspeakeable punishment; yea, a very hell. In so much, that a Father saith, c *I know that many doe greatly stand in feare of hell; but I say, that the losse of glory in heauen, is more bitter and grie-*

b 2 Thes. 1. 9.

c *Nyni autem quia plurimi pertimescant Gehennam, ego tamen gloriæ amissionem, multo amariùs [illegible] ipsius Gehennæ dico esse supplicium.* Chrys. in Matth. Hom. 24.

uous,

nous, then the punishment of hell it selfe. This of the place from whence the wicked shall be excluded.

For the second: the place whither they shall be cast, is into vtter darkenesse: as our Sauiour saith, [d] *cast ye the vnprofitable seruant into outer darkenesse, there shall be weeping and gnashing of teeth.* And of this place our Sauiour againe saith, [e] *at the end of the world, the Angels shall come forth, and seuer the wicked from among the iust; and shall cast them into the furnace of fire, there shall be wailing and gnashing of teeth.* This is that [f] *Tophet which is ordeined of old; yea, for the king it is prepared, he hath made it deepe and large: the pile thereof is fire and much wood, the breath of the Lord like a streame of brimstone doth kindle it,* as saith the Prophet *Isaiah.* And this place is said in the *Reuelation* to be a [g] *lake of fire burning with brimstone.* And the [h] *lake of fire and brimstone.* Now, if the place prepared for the tormenting of the wicked and vngodly after this life, be a place of outer *darkenesse, where there is weeping & gnashing of teeth*; if it be a *furnace of fire*; if there be *fire and much wood*; if *the breath of the Lord like a streame of brimstone doth kindle it*; and if it be a *lake of fire and brimstone*: O then sure, this must needs be a most fearefull place, a place full of intollerable paine and torment. And such is the place, whither all impenitent sinners, euen all wicked and vngodly men, which haue liued wickedly, and haue not repented of their wickednesse, shall be cast.

The second thing in the eternall punishment of impenitent sinners, is the greatnesse and grieuousnesse of their punishment: the greatnesse whereof appeares in diuerse things. For the torment of the wicked in Hell, First, shall be *Vniuersall*: whole man shall be punished: both soule and bodie shall suffer torment. [i] *God is able to destroy both soule and bodie in hell,* as saith our Sauiour. Yea, the wicked shall be tormented in all parts: none shall be free: but most tormented in those members wherewith they haue most offended: [k] *Dines was tormented in all and euery part, but most tormented in his tongue,*

2
The place whither the wicked shall be cast.
d *Mat.* 25. 30.
e *Mat.* 13. 49. 50.
f *Isa.* 30. 33.
g *Rev.* 19. 20.
h *Rev.* 20. 10.

2
The greatnesse and grieuousnesse of the punishment of the wicked in hell.
Their torment shall be
1
Vniuersall.
i *Mat.* 10. 28.
k *Et ſs nihil in toto corpore habebat immune ſummorum cruciatuum, tamen quia quo quisque ſecat, puniur, lingua eius præcipuè torquebatur. Stel. Carth. in Luc.*

wherewith he had greatly offended. We know that a man cannot endure the burning of any member of his body, no not of his little finger, without great paine and torment: O then what an exceeding great torment will it be, to be tormented not onely in one, but in all parts and members of the bodie? When head, and heart, tongue and eye, hand and foote, shall all, and all at once, feele intollerable paine, and horrible torment, and no part of the bodie be free from torment? besides the anguish of soule, vexation of minde, and continuall horrour of conscience. O how great will that torment be!

2 Easelesse.

Secondly, their torment is *easelesse*: they haue no ease in hell, neither feele they any mitigation of their paine: for there, [l] *Their worme dieth not, and the fire is not quenched.* Wicked and vngodly men dying in their sins without repentance, carrie with them the worme of conscience, which is euer biting, gnawing & stinging them to the heart, and will giue them no rest: Moreouer they remaine in the flaming fire that is euer burning, and neuer goeth out: its [m] *vnquenchable fire.* and they that are tormented in this fire, haue [n] *no rest day nor night. Dives* being in hell in torments, requested but a small thing to be granted him, a drop of water to [o] *coole his tongue*; but it might not be granted him: no; in hell there's no ease, no comfort, no mittigatiõ of paine, no asswaging of torment: there's nothing but paine & anguish, vexation and torment, nothing but pittifull crying & howling, wailing and weeping, and gnashing of teeth; by reason of the intollerable paine, and torment which they endure, and can finde no ease.

l *Mar.* 9. 48.

m *Mat.* 3. 12.
n *Rom.* 14. 11.

o *Luk.* 16. 24. 25. 26.

3 Hopelesse.

Thirdly, they are *hopelesse*: they that are tormented in that flame of fire, haue no hope to be deliuered, but must still remaine in that hellish prison, and dungeon of darkenesse: they haue no hope euer to come to the place of ioy and felicity: for the *doore is shut*: and they are shut out. Besides, betwixt them that are in heauen, & them that are in hell, there is a great gulfe, as *Abraham* answered

p *Mat.* 25. 10.

red *Dives.* q *Betweene vs and you there is a great gulfe fixed, so that they which would passe from hence to you cannot, neither can they passe to us, that would come from thence.*

q *Luk.* 16. 26.

Fourthly, they are *remedilesse*: there's no helpe to be had from any: there, the neareſt, and deareſt friend cannot helpe one another from thence, the r *Brother cannot redeeme the brother*; there, parents cannot helpe their children, nor children their parents: there, the husband cannot defend his wife, nor the wife yeld any succour to her husband.

4 Remedilesse.

r *Chrys. ad pop. Antioch. Hō.* 22.

Fiftly, their torment is *endlesse*: they which are tormented in that flame shall endure euerlasting torment: their paine shall endure for euer, and their torment shall neuer haue end. For this cause, hell-fire is called *Euerlasting fire* s *Depart from me ye cursed into euerlasting fire* S. *Iohn* saith, t *The Diuell that deceiued them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for euer and euer.* Earthly paines and torments haue an end, but hell torments haue no end, they that are in hell, are tormented day and night, without ceasing for euer more. The reason whereof is.

5 Endlesse. For.

s *Mat.* 25. 41.

t *Reu.* 20. 10.

First, because the fier of hell can neuer be quenched, but euer burneth; the breath of the Lord, like a streame of brimstone doth kindle it, and the fire neuer goeth out.

1 Hell-fire can neuer be quenched.

Secondly, at the resurrection of all flesh, the soules & bodies of all men shall meete together, euen of the wicked; and then the body shall be changed from a corruptible, to an incorruptible state; then the body shall be no more subiect to corruption, and mortalitie; death shall no more seize vpon it; for as S. *Paul* saith, u *This corruptible must put on incorruption, and this mortall must put on immortalitie.* x *The bodyes of the vnrighteous* saith one, *at the Resurrection, shall be immortall and incorruptible, but yet so, as their bodies shall be subiect to punishment, and apt to suffer torment.* Now, because the body shall be then no more subiect

2 After the resurrection, the bodie shall be incorruptible.

v 1 *Cor.* 15. 53.

x *Iniustorum corpora immortalia, & incorruptibilia quidem, passibilia tamen resurgent* Bucan.

subiect to death and corruption; hence it is, that the bodies and soules of the damned in hell, shall euer liue together, that they may euer be tormented together. And they shall be euer tormented in the lake of fire, but neuer dead; euer burning but neuer consumed.

The consideration hereof, serues.

Vse 1. Against those who liue so, as if there were no hell.

First, to reprooue those, who, though they heare of hell, and of the torments of hell, of the lake of fire and brimstone, and vnderstand that hell-fire is an euerlasting fire; yet not withstanding, liue so, as if there were no hell, nor any place of torment after this life. They either are willingly ignorant of this, or foolishly perswade themselues that they shall not come thither: but without doubt there is a hell: [y] *It is profitable for thee*, saith our Sauiour, *that one of thy members should perish, and not that thy whole body should be cast into hell.* againe, [z] *God is able to destroy both soule and body in hell:* Moreouer, [a] *Dines is tormented in the flame*: that is, in hell-fire, which flameth with brimstone. And [b] *Iudas is gone to his owne place*: that is, to hell, the place of the damned. And most certaine it is, that to this wofull and lamentable place shall they goe, who liue wickedly, & repent not of their sinns, before they depart out of this life, but dye in impenitencie and hardnesse of heart.

y *Mat.* 5. 29.

z *Mat.* 10. 28.

a *Luk.* 16. 24.

b *Act.* 1. 25.

Vse. 2. To feare God.

Secondly, this is profitable for instruction to all that know there is a hell, and heare of the paines and torments of hell; that they learne to feare God, to stand in awe of him, and not to sinne against him, to this, our Sauiour *Christ* exhorteth vs, vpon the consideration of the paines and torments of hell. saying, *Feare not them which kill the body, but are not able to kill the soule: But rather feare him which is able to destroy both soule and body in hell.* Because there is a hell, and because that God is able to cast the soules and bodies of all impenitent sinners into hell, for this cause, see that ye feare God, stand in awe of God, tremble before him, and sinne not against him, for as God is mercifull to penitent sinners, and will pardon

c *Mat.* 10. 28.

don the iniquities and transgressions of them that repent and turne from their sinnes, and returne vnto God: So also is he a God of iustice and fierce wrath: for as the Apostle saith, [d] *God is a consuming fier*, and he will cast both the bodies and soules of all impenitent sinners into hell-fire, there, to be tormented for euermore; as it is also written, [e] *The fearefull, and vnbeleeuing, and the abhominable, and murderers, and whore-mongers & sorcerers, and idolaters, and all liers, shall haue their part in the lake that burneth with fire and brimstone: which is the second death.* O then sinfull man, who soeuer thou art, now betimes repent, and returne vnto the Lord, least death vnawares seize vpon thee, and suddenly thou be cast downe into hell: and there, shalt finde thy case to be remedilesse, and thy torment endlesse.

d *Heb.* 12.29.

e *Reu.* 21.8.

CHAP. XXIII.

Of the benefit of Repentance: how it remooueth Iudgements, temporall, spirituall, and eternall. Which may perswade vs to Repentance.

HItherto of the motiues to Repentance, taken from the necessitie thereof.

The fourth, and last motiue to Repentance, I take from the benefit thereof. Repentance brings much good to the penitent sinner: he shall be blessed with manie blessings. I reduce them to these two heads. True Repentance

First, remooueth iudgements:
Secondly, procureth blessings.

First, Repentance remooueth iudgements, and those three-fold:

{Temporall,
{Spirituall, and
{Eternall.

4
The benefit of Repentance.

Two-fold.

1
It remooueth iudgements. Three fold.

Touching

1 Temporall.

Touching the first: Repentance is a meanes to remooue temporall iudgements, either threatned against sinners, or else deseruedly drawne vpon them for their sinnes. The Lord sendeth *Ieremie* the Prophet to the people of *Israell*, saying, [a] *Returne thou back-sliding Israel*, saith the Lord, *and I will not cause mine anger to fall vpon you: for I am mercifull saith the Lord, and I will not keepe anger for euer.* *Isaiah* the Prophet is sent to King *Ezekiah* with this message; [b] *Goe and say to* Hezekiah, *Thus saith the Lord, the God of Dauid thy Father; I haue heard thy prayer, I haue seene thy teares: beholde, I will adde vnto thy dayes, fifteene yeeres: and I will deliuer thee, and this Cittie out of the hand of the King of Assyria: and I will defend this Cittie.* *Ionah* the Prophet is sent to *Niniueh*, to threaten them and their Cittie with destruction and ouerthrow, except they did repent within the space of fortie dayes. [c] *Yet fortie dayes, and* Niniueh *shall be ouerthrowne.* But vpon this threatning, *Niniueh* did repent: for the King and the whole Cittie put on *sackcloth and fasted, and cryed mightily vnto God, and repented of their euill wayes, and* [d] *God saw their workes that they turned from their euill wayes. And God repented of the euill that he had said hee would doe vnto them, and he did it not.* When God saw the people repent of their sinnes, he repented of the iudgement which he had threatned against them. According to that saying of the Lord in *Ieremie*, [e] *At what instant I shall speake concerning a nation, and concerning a kingdome, to plucke vp and to pull downe, and to destroy it: if that nation against whom I haue pronounced, turne from their euill, I will repent of the euill that I thought to doe vnto them.* Thus Repentance remooueth temporall iudgements.

a *Ier.* 3. 12.

b *Isa.* 38. 5. 6.

c *Ion.* 3. 4.

d *Ver.* 10.

e *Ier.* 18. 7. 8.

2 Spirituall.

Secondly, Repentance remooueth spirituall iudgements; as blindnesse of minde, hardnesse of heart, and horrour of conscience. It remooues blindnesse of mind; When God giueth the grace of illumination: for before that a sinner beleeueth, and repenteth, he liues in blindnesse and darknesse; but beleeuing, and repenting, he is inlightned

inlightned with the knowledge of the truth, and walkes no more in darkenesse, but in light; as the *Apostle* speakes, [f] *ye were sometimes darkenesse, but now are ye light in the Lord.* Repentance also remooueth hardnesse of heart; when God giueth the sinner true contrition, softning the hard heart: For when God giueth grace to repent, he giueth also a mollified and melting heart; as it is said in *Ezechiel*, [g] *I will sprinckle cleane water vpon you, and ye shall be cleane: from all your filthinesse, and from all your Idoles will I cleanse you. A new heart also will I giue you, and a new spirit will I put within you, and I will take away the stonie heart out of your flesh, and I will giue you an heart of flesh.* Yea, Repentance also remooueth horrour of conscience, and the intollerable burden of sinne; when God giueth to the penitent sinner, peace of conscience, and rest to the soule. [h] *Come vnto me*, saith our Sauiour, *all ye that labour, and are heauie laden, and I will giue you rest.* Now, the conscience neuer hath true peace, neither doth the soule euer enioy quiet rest, til sinne be done away by Repentance.

f *Ephe.* 5. 8.

g *Ezek.* 36. 25. 26.

h *Mat.* 11. 28.

Thirdly, Repentance remooueth eternall iudgements: so that neither death, nor hell, nor condemnation can hurt them that doe truly beleeue in Christ, and haue vnfainedly repented of their sinnes, and doe now lead a new life. So saith S[t] *Paul* to the *Romanes*, [i] *There is therefore now no condemnation to them which are in Christ Iesus, who walke not after the flesh, but after the spirit.* And S[t] *Iohn* saith, [k] *Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power.* Thus it is apparent, that great benefit commeth by Repentance; for it remooueth from the penitent sinner, punishments temporall, concerning the bodie, and outward state; it deliuereth from spirituall iudgements: and it freeth from eternall condemnation.

3 Eternall.

i *Rom.* 8. 1.

k *Reu.* 20. 6

The consideration of which benefit of Repentance, in remouing iudgements temporall, spirituall, and eternall: serues for instruction; to teach and admonish euery

Vse. That may escape the iudgements of God, we must repent of our sinnes.

ry one that would escape these iudgements; that would haue temporall iudgements remooued from him; that would be deliuered from spirituall, or freed from eternall iudgements, and that would be saued from hell and condemnation; to repent of his sinnes, to purge and cleanse his heart from wickednes, that he may be saued; as saith the Prophet *Ieremie*, [1] *O Ierusalem, wash thine heart from wickednesse, that thou maist be saued.* Consider then O man, if the hand of God be vpon thee, afflicting thee with any outward calamitie and affliction, in thy bodie, goods, and outward state; thy remedie is, to humble thy selfe before the Lord; with *Hezekiah*, to pray vnto thy God, and to weepe for thy sinnes: with the *Niniuites*, to fast, and weepe, and pray, and to turne from all thy euill wayes, that so the Lord may be gracious vnto thee, and turne away his anger from thee, that thou maiest be preserued.

[1] *Iere.* 4. 14.

Moreouer, if the Lord lay vpon thee spirituall iudgements, afflicting thy soule, and wounding thy conscience with the bitter remembrance of thy sinnes; the way to finde rest, and comfort to thy soule, is, to seeke to *Christ*, to come to *Christ* by faith and repentance, confessing thy sinnes, and earnestly suing for the pardon of thy sinnes; that so *Christ* may giue thee rest. And if thou standest in feare of hell, and condemnation, if thou bee fearefull of that lake of fire; the way and meanes to escape hell and condemnation, is, now to repent of thy sinnes; now, to cleanse thy heart from wickednesse; now, to rise from the death of sinne, to the life of righteousnesse; and now, to haue thy part and portion in the first resurrection, and then the second death shall haue no power ouer thee. In a word; if we would be preserued from the wrath of God in this life; and saued from hell, and condemnation, in the life to come; we must now repent, and returne to the Lord: now, be renewed in minde, and reformed in life, or else we cannot be saued.

CHAP.

CHAP. XXIIII.

Shewing that Repentance procureth blessings, Temporall, Spirituall and Eternall. where, of the ioyes of Heauen, & how these ought to be a most forcible motiue to perswade euery one to repent, and to serue God: and what comfort they bring.

THat Repentance remooueth Iudgements, hath beene shewed:

Secondly, repentance is also profitable for the procuring of blessings. And those also threefold.

2 It procureth blessings. Threefold.

{Temporall: / Spirituall, and / Eternall.

1 Temporall.

Repentance is a meanes to procure,

First, temporall blessings. The Prophet *Esay* hauing exhorted to repentance and amendment of life, [a] *Wash ye, make you cleane, &c.* Annexeth this promise, [b] *If yee be willing and obedient, ye shall eate the good of the land.* So *Ieremie*, [c] *If ye throughly amend your waies and your doings, &c. then will I cause you to dwell in this place.* so likewise, the Prophet *Ioel* hauing exhorted to repentance, [d] *therefore now saith the Lord, turne ye euen to me, with fasting, and weeping, and with mourning, &c.* annexeth a promise of temporall blessings: [e] *The Lord will answere and say vnto his people, behold, I will send you corne and wine, and oyle, & ye shall be satisfied therewith.*

a *Isa.* 1. 16.17.
b *Vers.* 19.
c *Ier.* 7. 5 6.7.
d *Ioel.* 2. 12. 13.
e *Vers.* 19.

Secondly, spirituall blessings, as mercy, pardon, and forgiuenesse of sins: the Lord by his prophet *Isaiah* exhorteth to repentance; and vpon repentance, maketh a large promise of forgiuenesse of sinnes. [f] *Wash ye, make you cleane, put away the euill of your doings from before mine eies,*

2 Spirituall.

f *Isa.* 1. 16. 17. 18.

eyes, cease to doe euill, learne to doe well, &c. Come now and let vs reason together, saith the Lord: though your sinnes be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wooll. Againe, g Let the wicked forsake his way, and the vnrighteous man his thoughts: and let him returne vnto the Lord, and he will haue mercie vpon him, and to our God, for he will abundantly pardon. S. Peter in his Sermon to the *Iewes*, hauing laid to their charge, the crucifying of Christ, exhorteth them to repentance, with a promise of mercie and forgiuenesse. h *Repent, and be baptized euery one of you in the name of Iesus Christ for the remission of sinnes.* Againe, he saith, i *Repent ye therefore, and be conuerted, that your sinnes may be blotted out.* Mercie is promised to penitent sinners; yea, and that free mercy, and forgiuenesse; so promiseth the Lord by *Ezekiel*, k *If the wicked will turne from all his sinnes that he hath committed, and keepe all my statutes, and doe that which is lawfull and right, he shall surely liue, he shall not die. All his transgressions that he hath committed, they shall not be mentioned vnto him.* And by *Ieremy* hee saith, l *I will forgiue their iniquitie, and I will remember their sinne no more.*

g *Isa.* 55. 7.

h *Acts* 2. 38.

i *Acts* 3. 19.

k *Ezc.* 18. 21. 22

l *Ier.* 31. 34.

3 Eternal, where, of

Thirdly, eternall blessednesse. Which eternall blessednesse, is to be considered,

1 The excellency of the place of happinesse.

First, in regard of the excellency of the place of happinesse prepared for all those that haue repented of their sinnes, and are washed from their wickednesse.

The place of eternall happinesse, is Heauen, whither *Christ* ascended: S. *Marke* speaking of the ascension of *Christ*, saith, m *Hee was receiued vp into Heauen.* And whither *Christ* the head is ascended, thither shall his members also ascend; they shall be where he is: As hee himselfe saith, n *I goe to prepare a place for you. And if I goe and prepare a place for you, I will come againe, and receiue you vnto my selfe, that where I am, there ye may be also.* Many excellent things are spoken of this heauenly place: It is called a Kingdome, o *Come ye blessed of my Father,*

m *Mar.* 16. 19.

n *Iohn* 14. 2. 3.

o *Mat.* 25. 34.

Father, inherite the kingdome prepared for you. It is called the kingdome of God, [p] *Know ye not,* saith S. *Paul, that the vnrighteous shall not inherite the kingdome of God?* It is called the kingdome of Heauen, [q] *Not euery one* (saith our Sauiour) *that saith vnto me, Lord, Lord, shall enter in the kingdome of heauen.* And it is called an [r] *Inheritance incorruptible, and vndefiled, that fadeth not away, reserued in heauen for vs.* And this place of happinesse is all glorious, and beautifull. So S. *Iohn* describeth the heauenly *Ierusalem,* the Cittie of God. [s] *The building of the wall of it* (he saith) *was of Iasper, and the Cittie was pure gold, like vnto cleare glasse. And the foundations of the wall of the Cittie were garnished with all manner of precious stones, &c. And the twelue gates were twelue Pearles, euery seuerall gate was of one Pearle, and the street of the Cittie was pure gold, as it were transparent glasse.* Moreouer, in this heauenly Cittie and blessed place, there is no darknesse but all light. For as S. *Iohn* saith againe, [t] *The Cittie had no neede of the Sunne, neither of the Moone to shine in it, for the glory of God did lighten it, and the Lambe is the light thereof.* Such is the excellency of the place of happinesse, prepared for the righteous after this life.

p 1 *Cor.* 6. 9.

q *Matth.* 7. 21.

r 1 *Pet.* 1. 4.

s *Reu.* 21. 18, 19, 20, 21.

t *Verse* 23.

Secondly, the eternall blessednesse of the righteous is to be considered in regard of the greatnesse of their happinesse; which is vnspeakeable. For as the Apostle saith, [u] *Eye hath not seene, nor eare heard, neither haue entred into the heart of man, the things which God hath prepared for them that loue him.* But the greatnes of that eternal happinesse of the blessed ones in the kingdome of heauen, euen of all the faithfull and true beleeuers, of all true penitent sinners, which haue repented of their sins, and are washed from their wickednesse, will appeare the more, if we consider it in these particulars.

2
The greatnesse of their happinesse.

u 1 *Cor.* 2. 9.

For

1
They shall be partakers of glory.

First, they shall be partakers of glory in heauen; they shall be glorious. So S. *Paul* saith, [x] *The Lord Iesus Christ shall change our vile bodie, that it may be fashioned like vnto his glorious body.* And our Sauiour Christ saith, [y] *The*

x *Phil.* 3. 20. 21.

y *Matth.* 13. 43.

righteous ſhall ſhine forth as the Sun in the kingdome of their Father.

2 They ſhall ſee God in his glory.

Secondly, they ſhall ſee God in his *glory*; they ſhall enioy the *cleare viſion of God*. Our Sauiour Chriſt ſaith, [z] *Bleſſed are the pure in heart, for they ſhall ſee God.* [a] *Now we ſee through a glaſſe* (ſaith S. *Paul*) *but then face to face.* And S. *Iohn* ſaith, [b] *Beloued, now are we the Sonnes of God, and it doth not yet appeare, what we ſhall be: but we know that when hee ſhall appeare, we ſhall be like him: for wee ſhall ſee him as he is.* When *Moſes* was deſirous to ſee the glory of God, and ſaid, [c] *I beſeech thee, ſhew me thy glory.* The Lord anſwered him, *Thou canſt not ſee my face: for there ſhall no man ſee me, and liue.* Yet the Lord yeelded thus farre to *Moſes*, that he might ſee his *backe parts*. It was a great fauour that the Lord ſhewed to *Moſes* an earthly man, that he might ſee the *backe parts* of God: but neither *Moſes*, nor any earthly man could euer poſſibly ſee the *face* of God, and liue. But in Heauen, the bleſſed Saints ſhall come into the preſence of the Lord, ſhall ſee the *face* of God, and ſhall behold his *glorie*. To be in the company of the holy Angels, to behold the Patriarchs, and Prophets, to ſee the Apoſtles and all the Saints, [d] *Theſe* (as S. *Auguſtine* ſaith) *are glorious things, but it is farre more glorious to be in the preſence of God, and to behold his face.* Againe, he ſaith, [*] *This is the full bleſſednes, and the whole glorification of man, to ſee the face of his God.* In the *cleare viſion* of *God* ſtands the perfection of *glorie*.

z *Math* 5.8.
a 1 *Cor.* 13.12.
b 1 *Ioh.* 3.2.
c *Exod.* 33.18. 19.20.21.22.23
d *Gloriosa ſunt hæc, ſed multo glorioſius eſt, preſentem Dei vultum cernere. Aug. Man.* c.17.
* *Hæc eſt plena beatitudo, & tota glorificatio hominis, videre faciem Dei ſui. Aug. Soiilo.* c.36

3 They ſhall be with Chriſt.

Thirdly, they ſhall be with *Chriſt* in glorie. For ſo *Chriſt* hath prayed to his Father for them. [e] *Father, I will that they alſo whom thou haſt giuen me, be with mee, where I am, that they may behold my glory which thou haſt giuen me.* This was the happineſſe that S. *Paul* ſo much deſired. *I am* (ſaith he) *in a ſtraight betweene two, hauing a deſire to depart, and to be with Chriſt, which is farre better.*

e *Ioh.* 17.24.
f *Phil.* 1.23.

4 They ſhall haue bleſſed company.

Fourthly, they ſhall haue the company of the holy Angels, the fellowſhip of the Patriarchs, Prophets, Apoſtles, Martyrs, and all the Saints of God, as ſaith the Apoſtle,

postle, g *Ye are come vnto mount Sion, and vnto the Cittie of the liuing God, the heauenly Ierusalem, and to an innumerable company of Angels, to the generall assembly, & Church of the first borne, which are written in heauen, and to God the iudge of all, and to the spirits of men made perfect.*

g *Heb.* 12.22.23

Fiftly, they shall haue eternall felicity, euerlasting happinesse, and endlesse ioy. S. *Mathew* saith, h *These shall goe away into euerlasting punishment: but the righteous into life eternall.* Of this *Dauid* saith, i *In thy presence is fulnesse of ioy, at thy right hand there are pleasures for euermore.* The ioyes of the eternall Cittie are eternall.

5
They shal haue eternal felicity.
h *Matth.* 25.46.
i *Psal.* 16.11.

Sixtly, In heauen they shall haue no hurtfull thing to annoy them, and shall want no good thing to make them happie. For as S. *Iohn* saith, k *God himselfe shall bee with them; and be their God. And God shall wipe away all teares from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more paine: for the former things are passed away.* Moreouer, there shall be the l *pure riuer of water of life, and the tree of life, and there shall be no more curse, but the throne of God, and of the Lambe shall be in it, and his seruants shall serue him. And they shall see his face, and his name shall be in their foreheads. And there shall be no night there, and they neede no candle, neither light of the Sun; for the Lord God giueth them light, and they shall raigne for euer and euer.* In Heauen there shall bee euery good thing, and there shall be no euill thing. m *There is* (as *Augustine* saith) *neither any wicked one, nor any wickednesse.* There is no aduersarie, there is no prouocation to sin, there is no want, no vnquietnes, no discord, no variance, no violence, no oppression there is no sorrow, nor sicknesse, no paine, nor griefe, there is no more feare of death, nor Hell. All these things are past: but there is peace and concord, loue and charity, there is sweet vnity and agreement, there is continuall reioycing and praising of God for euermore. Now, whereas repentance procures to penitent sinners, blessings temporall, spirituall and eternall. This hath a double vse.

6
They shal haue no euill, nor want any good thing.
k *Reu.* 21.3.4.

l *Re.* 22.2.3.4.5.

m *Non enim est ibi malum, nec malitia, &c. Aug. Man. c. 6.*

Vse 1.

To repent of our sinnes and amend our wayes, if we would be either happie on earth, or blessed in Heauen.

First, it serues for instruction: to teach and admonish vs,

To repent of our sinnes, and to amend our waies, if we desire to be blessed with temporall and spirituall blessings, and to be partakers of eternall happinesse. For though temporall blessings be common to all, to good and bad; yet the blessing of God vpon the outward blessings which God bestoweth, is giuen onely to them that repent of their sinnes, to them that feare the Lord, and lead a godly life: as it is said in the Psalmes, n *There is no want to them that feare him.* Againe, o *No good thing will he with-hold from them that walke vprightly.* For spirituall blessings; mercie, pardon and forgiuenes of sinnes, these belong to none but to penitent sinners, to such as haue repented of their sinnes, and are washed from their wickednesse: as appeareth in that large promise of mercie & forgiuenesse, in *Esay*, p *Though your sinnes be as scarlet, they shall as white as snowe, though they be red like crimson, they shall be as wooll.* But to whom is this gracious promise made, but to penitent sinners? Euen to such as haue washed and cleansed their hearts from wickednesse? to such as haue put away the euill of their doings from before the eyes of the Lord? and to such as haue ceased to doe euill, and haue learned to doe well? for to such the Lord saith, *Come now, and let vs reason together, saith the Lord, though your sinnes be as scarlet, &c.* And as for eternall blessednesse, and euerlasting happinesse; none can be partakers thereof but penitent sinners. The kingdome of heauen is giuen to no wicked and vngodly man: onely they which haue repented of their sinnes, and are washed from their wickednesse, shall enter into the kingdome of heauen. As it is said in the *Reuelation*, q *There shall in no wise enter into it any thing that defileth, neither whatsoeuer worketh abhomination, or maketh a lye: but they which are written in the Lambes booke of life.* Againe it is said, r *Blessed are they that doe his commaundements, that they may haue right to the tree of life, and may enter*

n *Psal.* 34. 9.
o *Psal.* 84. 11.
p *Isay* 1. 18.
q *Reu.* 21. 27.
r *Reu.* 22. 14. 15.

enter in through the gates into the Cittie. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoeuer loueth and maketh a lye. Wherefore, it greatly stands vs in hand to repent of our sinnes, to wash and cleanse our hearts from wickednesse, to amend our wayes, and to walke in obedience to Gods commandements, to serue the Lord, and to feare him, if wee desire either to be happy on earth, or blessed in heauen. As the Apostle also exhorteth vs, saying, [f] *Wherefore we receiuing a kingdome which cannot be moued, let vs haue grace, whereby we may serue God acceptably, with reuerence and godly feare.*

[f] *Heb.* 12.28.

Vse. 2. Consolation to the righteous which are afflicted in this life.

Secondly, whereas true penitent sinners haue the promise not onely of temporall benefits, and spirituall blessings, but also of eternall happinesse, and euerlasting felicity in the kingdome of heauen; this doth minister great consolation to the righteous which are afflicted, and troubled in this present life: for though they endure sorrow and sickenesse, paine and griefe; though they suffer tribulation or persecution, or whatsoeuer affliction they vndergoe; it is but for this present life; it is but for a short time; it is but for a moment; it wil haue an end. And then after that this short life is ended, the righteous which haue patiently suffered with *Christ*, shal also raigne with *Christ*, and shall inherite a kingdome. The time shal come that they shal haue no paine, nor sorrow; but shall enter into eternal ioy, shall be partakers of euerlasting glory, & shall liue blessedly for euer in heauen. So saith S. *Paul*, [t] *And if children, then heires, heires of God, and ioynt-heires with Christ: if so be that we suffer with him, that we may be also glorified together.* This was *Dauids* comfort in his afflictions, [u] *I had fainted* (saith he) *vnles I had beleiued to see the goodnes of the Lord* [x] *in the Land of the liuing.* This comforted S. *Paul* in all his tribulations, and sufferings; as he himselfe witnesseth, saying, [y] *I am now ready to be offered, and the time of my departing is at hand; I haue fought a good fight, I haue finished my course, I haue kept the faith:*

[t] *Rom.* 8.17.

[u] *Psal.* 27.13.

[x] Anciently expounded, Heauen. *Aug. Hug.*

[y] 2 *Tim.* 4.6.7.8

faith: henceforth there is laid vp for me a crowne of righteousnes, which the Lord the righteous iudge shall giue mee at that day: and not to me onely, but vnto them also that loue his appearing. And this ought to be our great consolation & comfort in all distresse; knowing that glory in heauen will be a full recompence for all our sufferings. As S. *Paul* also saith, [1] *I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be reuealed in vs.* [2] *For our light affliction, which is but for a moment, worketh for vs a farre more exceeding & eternall waight of glory.*

1 Rom. 8. 18.

2 2 Cor. 4. 17.

The end of the second Booke.

THE

THE THIRD BOOKE OF *THE WAY TO THE* CELESTIALL PARADISE.

Concerning Prayer.

Which is the third meanes, whereby a Sinner may be saued, and come *to life euerlasting.*

CHAP. I.

The Preface: with the Partition of the whole Treatise of Prayer.

The order of this Treatise.

THe [a] *Apostle of the Gentiles*, writing to the *Romanes*, saith, [b] *whosoeuer shall call vpon the name of the Lord, shall be saued. How then shall they call on him in whom they haue not beleeued? And how shall they beleeue in him of whom they haue not heard? And how shall they heare without a Preacher?* Which Rhetoricall gradation, is adorned with these fiue, beautifull, ascending steps:

a *Rom.* 11.13.

b *Rom.* 10.13. 14.

First, *Christ* must be preached:

1

2 Secondly, being Preached, men beginne to heare of *Christ*.

3 Thirdly, hearing of *Christ*, they beleeue in him.

4 Fourthly, beleeuing in *Christ*, they beginne to call vpon the name of the Lord.

5 Fiftly, by calling vpon the name of the Lord, they ascend vp to the highest step, *saluation*.

After that a man by hearing the word preached, hath gotten faith, and is brought to Repentance; then, and not before, is he fit to make an acceptable Prayer vnto God: for except the heart be purified by faith, and purged by Repentance; God will not regard our prayers, but will hide his eyes, and stop his eares when we crie vnto him: but a sinner, hauing true faith to beleeue in *Christ*, and through true, and vnfained Repentance, hauing his sinnes washed away in the bloud of *Christ*; may boldly come to the throne of grace, with assurance to preuaile with God, not onely for temporall blessings, but for spirituall graces; and not onely for grace in this life; but also for glorie, and saluation in the life to come. For *whosoeuer shall call vpon the name of the Lord shall be saued*.

After *Faith* and *Repentance*, then Order requires, that I entreate of *Prayer*:

The partition of this Treatise.

In handling whereof, I will shew

First, what Prayer is.

Secondly, the sorts and kinds of Prayer.

Thirdly, the persons whom Prayer doth concerne.

Fourthly, the subiect or matter of Prayer.

Fiftly, the time of Prayer.

Sixtly, the place of Prayer.

Seauenthly, the manner how we are to pray aright.

Eightly, the efficacie and power of Prayer.

Ninthly, the helpes and furtherances of Prayer.

Tenthly, I will vse motiues to perswade vnto Prayer.

These are the things, whereof, by the guiding of Gods ho

holy Spirit, I purpose to entreate. And first, I will shew what Prayer is.

CHAP. II.

Shewing what Prayer is; with the diuerse sorts, and kinds thereof.

1 What Prayer is

PRayer is a religious worship of God, whereby, we doe with all humilitie, and lowlinesse of heart, make knowne vnto God the secrets of our heart, through the direction of the Spirit of God; calling vpon God in the name of Christ, in faith, according to his will.

1 a *Inuocatio potissima est pars cultus Dei. Bucan. de orate.* b χτ. *Cum ista Precatio Dei cultus accipitur. Euta.* ibid. c 1. *Cor.* 1. 2. *Actes.* 9. 13. 14.

First, I say, that Prayer is a religious worship of God; for it is a [a] *principall part of the worship of God*: in so much that in the Scriptures, it is sometimes vsed for the [b] *whole worship of God.* So S[t] *Paul* describes the worshippers of God by their inuocation and calling vpon God: saying, [c] *vnto the Church of God which is at Corinth, to them that are sanctified in Christ Iesus, called to be Saints, with all that in euery place call vpon the name of Iesus Christ our Lord.* So *Ananias* saith of *Saul*; [d] *Lord, I haue heard by many of this name, how much euill he hath done to thy Saints at Ierusalem: and here he hath authoritie from the chiefe Priests, to binde all that call on thy name.* That is, all that beleeue in Christ, all that professe the Gospell of Christ, all that worship God, and call vpon God in the name of *Christ.*

2

Secondly, I say, that in Prayer we make knowne vnto God the secrets of our hart: for Prayer is a diuine speech, a holy, and heauenly talking with God, whereby, we open our minds, vnfold our thoughts, and reueale our griefes vnto God; yea, manie secret things lie hid in the heart, which we will not, and are afraid, or ashamed to make knowne vnto men, yet we may safely, and doe securely

curely make manifest vnto God by Prayer: and as God vouchsafeth to speake vnto vs by preaching, so he is pleased to suffer vs to speake vnto him, and to vtter the secrets of our heart, by praying. Wherefore one saith, e *thy Prayer is a speaking vnto God. When thou readest (the Scriptures) God speaketh vnto thee: when thou prayest, thou speakest with God,*

e *Oratio tua locutio est ad Deum. Quando legis, Deus tibi loquitur: quando oras, tu Deo loqueris.* Aug. *in Psal.* 85.

Thirdly, in Prayer, I mention the Spirit of God, as our guide, our teacher, and helper.

3

Fourthly, I say, that in praying we must call vpon God: for our prayers must be made and directed vnto God, and to him alone.

4

Lastly, our prayers vnto God must be made in humilitie, in the name of *Christ*, in faith, and according to Gods will: which, because they belong to the manner of framing our Prayers aright, the handling of them more at large, with diuerse other things also belonging thereunto, I referre to their proper places in the Treatise following: and come to the

5

Second thing propounded in this Treatise; which is, concerning the diuerse sorts and kindes of Prayer. For Prayer is diuerse; in regard of

2 The diuerse sorts and kinds of Prayer. Three-fold.

First, the subiect matter of Prayer.

Secondly, the affection of him that prayeth.

Thirdly, the place of Prayer.

In regard of

First, Prayer in regard of the subiect matter thereof, is foure-fold.

1 The matter of Prayer. Foure-fold.

The first, is a Prayer made for the remouing of euils: these kinde of Prayers are called *deprecations*, or *supplications*.

1 Supplications.

The second, is a Prayer made for the procuring of good things: for the obtaining of blessings needfull for our soules, or bodies. Such Prayers are called *precations*, *petitions*, and by a generall name, *Prayers*.

2 Prayers.

The third, is a Prayer made for the good of others: when we come vnto God by prayer, in the behalfe of others, as we would doe for our selues in the like case.

3 Intercessions.

These

These kinde of Prayers are called *intercessions.*

The fourth, is a calling vpon God, with an acknowledgement of Gods goodnesse towards vs, for blessings and benefits receiued. These kinde of Prayers are called *Thankesginings.* These foure sorts of Prayers, St *Paul* setteth downe in his first Epistle, and second Chapter to *Timothie*; saying, [f] *I exhort therefore, that first of all, supplications, prayers, intercessions, and giuing of thanks be made for all men.*

4 Thanksginings

f 1 *Tim.* 2. 1.

Secondly, Prayer in regard of the affection of him that prayeth, is foure-fold.

2 The affection of him that prayeth. Fourefold.

The first, is a fearefull Prayer: when he that prayeth, feareth and doubteth, lest he shall not be heard: this is not a godly Prayer, neither is the partie that prayeth so, well affected in Praying; because St *Iames* bids vs [g] *aske in Faith nothing wauering.*

1 A fearefull Prayer.

g *Iam.* 1. 6.

The second, is a luke-warme Prayer: such a Prayer as commeth from one that hath little deuotion in praying, and small feeling of what he prayeth for: neither is this a good Prayer, because S. *Paul* saith, [h] *I will pray with the spirit, and I will pray with the vnderstanding also.*

2 A luke-warme Prayer.

h 1 *Cor.* 14. 15.

The third, is a rash Prayer: when any one prayeth vnaduisedly, not considering aforehand, to whom he prayeth, nor for what he prayeth: onely he rashly casteth out words which come from his lips, and were not first in his heart. Neither is this a good kind of Prayer, because *Salomon* saith, [i] *be not rash with thy mouth, and let not thine heart be hastie to vtter any thing before God: for God is in heauen, and thou vpon earth; therefore let thy words be few.*

3 A rash Prayer.

i *Eccles.* 5. 2.

The fourth, is a feruent Prayer: when one prayeth with zeale, and fernencie of spirit, without fainting, and without ceasing. This is the best kinde of Prayer. This is that which St *Iames* so commends. [k] *The effectuall feruent Prayer of a righteous man auaileth much.*

4 A feruent Prayer.

k *Iam.* 5. 16.

Thirdly, Prayer in regard of the place, is two-fold.

3. The place of Prayer. Two-fold.

The one publique; in the Church, before the Congregation, and assemblie of the people.

1 Publique.

The

2 Priuate. Twofold.
1 House.
2 Chamber or secret place.

The other, priuate: and that
Either in the house, with the familie and houshold.
Or in the chamber, or some secret place alone.

These are the seuerall sorts, & kindes of praier; which I haue now barely mentioned; but shall haue iust occasion offered in the treatise following, to handle more at large.

CHAP. III.

Of the Persons whom prayer doth concerne: and first, of the persons praying: shewing what things are necessarily required of them that pray, that their prayers may be acceptable to God.

3 The persons whom prayer doth concerne. Three.
1 The persons praying. Therein Two things.
1 All are bound to pray without exception.
2 We our selues must please God, before our praiers can be acceptable vnto God.

HAuing shewed what Praier is, and declared the seuerall sorts, and kindes thereof:

The third thing to be handled, is touching the persons whom praier doth concerne: and they are three.

First the persons praying:
Secondly, to whom we are to pray.
Thirdly, for whom we ought to pray.

First, concerning the persons praying, two things are to be obserued:

First, all men are bound to pray without exception: no man is exempted from the performance of this holy dutie; neither King, nor subiect; noble, nor ignoble, rich, nor poore; fathers, nor children, maisters, nor seruants; and not only all, of all sorts, but euery one in particular, for himselfe, must call vpon the name of the Lord, if he will be saued.

Secondly, the persons praying are to be so qualified, that they themselues may please God, and be acceptable in his sight, before they can make any acceptable praier vnto

vnto God, it is said of *Abel*[a] *The Lord had respect vnto Abel, and to his offring.* First to *Abel*, and then to his offering. The Apostle sheweth the reason wherefore *Abels* sacrifice was more exceptable to God then *Cains*; saying, [b] *By faith Abel offered vnto God a more excellent sacrifice then Cain, by which he obtained witnesse, that he was righteous, God testifying of his gifts.* Because *Abel* had faith, & was righteous; therefore was his sacrifice accepted of God: *Abel* himselfe pleased God, and that made his sacrifice the better to please God. So *Abrahams* offering was accepted of God, because as *S. Iames* saith, [c] *His faith wrought with his workes, &c. and he was called the friend of God.* For this cause it is, that *Salomon* saith, [d] *the sacrifice of the wicked is an abhomination to the Lord; but the prayer of the vpright is his delight.* Now, to the end that we our selues may please God, and that our praiers may be acceptable vnto God; two things are specially required of vs.

a *Gen.* 4.4.

b *Heb.* 11.4.

c *Iam.* 2, 22. 23.

d *Pro.* 15 8.

To which, Two things, are required.

1 Faith.

The first, is faith: for *S. Paul* saith, * *He that commeth to God, must beleeue that he is, and that he is a rewarder of them that diligently seeke him.* But more of this hereafter, when I come to shew the manner how we ought to pray *in faith.*

* *Heb.* 11.6.

2 Repentance. For. Sinne not repented of, hindereth praier: and that

The Second, is repentance; for as it is necessarie in euery one that praieth, that he haue faith to beleeue; so likewise, that he haue true, and vnfained repentance of his sinnes past; and that he doe not now liue in any knowne sinne. For sinne hindereth praier: and that whether we consider it in generall, or in particular.

1 In generall.

First, in generall, sinne hindereth praier. So saith the Prophet *Esay*, [e] *your iniquities haue separated betweene you and your God, and your sinnes haue hid his face from you, that he will not heare.* The man that was borne blinde could tell the *Iewes* so much. [f] *we know* saith he, *That God, heareth not sinners, but if any man be a worshiper of God, and doth his will, him he heareth.* And *Dauid* saith, [g] *If I regard iniquitie in my heart, the Lord will not heare me.*

e *Isa.* 59 2.

f *Ioh.* 9.31.

g *Psa.* 66. 18.

Secondly,

2 In particular. As

Secondly, diuerse particular sinnes hinder Prayer: which we must cast off, and put away farre from vs, if we would haue the Lord to heare our Prayers: and they are these.

1 Idolatrie. h *Iere.* 11.13.14

The first, is Idolatrie, worshipping of Idoles in stead of the true God: Of this, the Prophet *Ieremie* saith, h *according to the number of thy Cities, were thy gods, ô Iudah, and according to the number of the streets of Ierusalem haue ye set vp altars to that shamefull thing, euen altars to burne Incense vnto Baal. Therefore pray not thou for this people, neither lift vp a cry or prayer for them: for I will not heare them in the time that they cry vnto me for their trouble.*

2 Crueltie, and vnmercifulnesse. i *Isa.* 1. 15.

The second, is crueltie, vnmercifulnesse, blood-guiltinesse. Of this the Lord saith, by the Prophet *Esay*, i *When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many Prayers, I will not heare: your hands are full of blood.* Because they had bloudie hands, and were not washed from their hainous transgressions, therefore the Lord would not heare them.

3 Wrath. * 1. *Tim.* 2. 8.

The third, is wrath: of which the Apostle saith, * *I will therefore that men pray euery where, lifting vp holy hands, without wrath.* He saith, *without wrath*, to giue vs to vnderstand, that if any one come to make his Prayer vnto God, hauing wrath towards his neighbour, hating his brother in his heart, the Lord will not hearken vnto his Prayer.

4 Vaine glorie. k *Math.* 6. 5.

The fourth, is vain-glory: this was the fault of those hypocrites, of whom our Sauiour warneth his Disciples to beware. k *When thou prayest, thou shalt not be as the hypocrites are: for they loue to pray standing in the Synagogues, and in the corners of the streets, that they may be seene of men. Verily I say vnto you, they haue their reward.* If men pray for this end to be seene of men, and heard of men, and that they may haue prayse of men, they may haue the reward which they looke for, men may commend them: but they haue no reward from God: their vain glorie hinders the successe of their requests, and makes their prayers

prayers vnacceptable to God.

The fift, is hypocrisie: when men pray vnto God fainedly, not in truth of heart. Of this the Lord complaineth by the Prophet *Hosea*, [l] *they haue not cried vnto me with their heart, when they howled vpon their beds: they assemble themselues for corne, and wine, and they rebell against me.* In their necessitie, when they wanted corne, and wine, they cryed, and wailed, and made a pitifull noise in the eares of the Lord, but yet they liued wickedly still, & rebelled against the Lord; they cried not to the Lord with their heart, and therfore the Lord would not heare them.

5 Hypocrisie.

l Hosea 7.14.

The sixt, is want of pittie and compassion, not shewing mercie to the poore and needie: of this *Salomon* saith, [m] *who so stoppeth his eares at the cry of the poore, he also shall cry himselfe, but shall not be heard.*

6 Want of pittie and compassion.

m Pro. 21.13.

The seauenth, is the wilfull neglect, and contempt of the word of God: of this also *Salomon* saith, [n] *he that turneth away his eare from hearing the law, euen his Prayer shall be abhomination.*

7 Contempt of Gods word.

n Pro. 28 9.

In the eight, and last place, I bring forth *Ieremie's* Catalogue of sundry more particular sinnes, all hindering Prayer. [o] *Will ye steale, murther, and commit adulterie, and sweare falsely, and burne Incense vnto Baal, and walke after other gods whom ye know not: and come and stand before me in this house, which is called by my name, and say we are deliuered, to doe all these abhominations?* As if the Lord had said, What shall it profite you to come into the Temple, to approach vnto the house of prayer, and there call vpon my name, and pray for blessings, when as you are giuen to *stealing*, to *murther*, to *commit adulterie*, to *sweare falsely*, and liue in Idolatrie? All these sinnes are hinderances to your Prayers, and do rather bring downe curses, then procure any blessings.

8 Theft, murther, adulterie, &c.

o Iere. 7. 9, 10.

Seeing then there are so many impediments, and hinderances of Prayer, it behoueth vs euery one, before we come into the presence of the Lord, to make any Prayer

Vse. Before we pray to see that our hearts be purged from our sinnes by Repentance.

Prayer vnto him, to labour to haue our hearts purified by faith, and purged by repentance: to remooue farre from vs all impediments and hinderances of Prayer, to remooue our ſinnes from before the eyes of the Lord, which ſtand as a thicke cloud betweene God and vs, hindering our Prayers that they cannot aſcend vp to the throne of God, and ſtaying the bleſſings of God from deſcending downe vpon vs. If then thou be a worſhipper of Idoles, if thou keepeſt by thee in a ſecret corner, ſome painted or grauen image, to bow downe before it; pull it downe, caſt it from thee, away with it, if thou wouldeſt haue the Lord to heare thee, when thou cryeſt vnto him in the time of thy trouble. If through crueltie, oppreſſion, vnmercifulneſſe, &c. thou haſt bloudie hands; O waſh thee, and make thee cleane; leſt the Lord haue no delight in thee, but hide his eyes, and deny to heare thee, though thou makeſt manie Prayers. Take heede that thou come not before the Lord to pray vnto him, hauing wrath, and hatred, malice, and grudging againſt thy brother; leſt thou prouoke the Lord to wrath againſt thy ſelfe. Beware of vain-glorie; leſt when thou prayeſt, thou goe away vnrewarded. And ſee thou purge thy heart of the leauen of hypocriſie; leſt it be laid to thy charge, that thou draweſt neere vnto God with thy lips, when thy heart is farre from him. Further, if thou wilt haue the Lord to heare thy prayer, and hearken vnto thy crie; ſee that thou turne not thy face from any poore man, and ſtop not thine eares at the crie of the diſtreſſed ſoule; leſt the Lord ſtop his eares at thy crie. And if thou wilt haue God to heare thee when thou ſpeakeſt vnto him by Prayer, ſee that thou refuſe not to heare God ſpeaking vnto thee by Preaching. For if thou make light account of Gods word, when he ſpeaketh vnto thee by Preaching; be well aſſured, that God will make as light account of thy words, when thou ſpeakeſt vnto him by Prayer. The theefe muſt repent of his ſtealing, the murtherer of his bloud ſhed, the adulterer of his whoredome,

dome, the drunkard of his drunkennesse, the swearer of his swearing; in a word, euery sinner, whosoeuer, and whatsoeuer he be, that liueth in any manner of sinne, must repent of his sinne, if he will euer haue the Lord to be gracious vnto him, either for his soule or body. For sinne hindreth prayer, and causeth that God will neither regard the praier, nor accept the person of him that praieth, till sinne be remooued from before the eies of the Lord. And this of the persons praying.

CHAP. IIII.

Shewing to whom we ought to pray.

2 To whom we ought to pray.

THE second thing in regard of the persons whom prayer doth concerne, is to whom wee ought to pray.

Wherein, I will shew

First, that we are to pray vnto God.

Secondly, that we are to pray to none other.

Thirdly, wherefore we are to direct our prayers to the true God, and to none other besides him.

1 To God.

First, we are to make our prayers vnto God, namely, to the true God, to *Iehouah*, the Lord: which be manifest by these Scriptures. [a] *Call vpon me*, (saith the Lord) *in the day of trouble*. And *Dauid* directeth vs to whom we ought to pray, saying, [b] *For this shall euery one that is godly pray vnto thee*: that is, to the Lord. *Daniel* prayeth on this wise: [c] *Now therefore, O our God, heare the prayer of thy seruant, &c.* And againe, *O my God, encline thine eare and heare, &c.* And againe, *O Lord heare, O Lord forgiue, O Lord hearken, and doe.* When our Sauiour taught his Disciples to pray, he said, [d] *When ye pray, say, Our Father*, teaching them therby to whom they ought to direct their prayer. And S. *Paul* telleth vs to whom he

a *Psal.* 50. 15.

b *Psal.* 32. 6.

c *Dan.* 9. 17. 18. 19.

d *Luke* 11. 2.

e Ephe. 3.14.

he vsed to pray, e *I bow my knees vnto the Father our Lord Iesus Christ.* Thus it is euident by the Scriptures, that we are to make our prayers vnto God, and to call vpon the name of the Lord. And as we are to pray vnto God, and to call vpon the name of the Lord. So,

2 To God alone, and to none other

f Psal. 65. 2. g Psal. 73. 25. h Isa. 63. 15. 16.

Secondly, we are to make our prayers to God alone, and to none other: This likewise the Scripture maketh manifest; *Dauid* saith, f *O thou that heare'st prayer, to thee shall all flesh come.* And againe, g *Whom haue I in heauen but thee?* In *Esay*, the Church prayeth thus, h *Looke downe from heauen, and behold, &c. Doubtlesse thou art our Father, though Abraham be ignorant of vs, and Israel acknowledge vs not: thou O Lord art our Father, our Redeemer, thy name is from euerlasting.*

3 Reasons wherefore wee are to pray vnto God and to none other.

The third thing yet remaineth; which is, to shew wherefore we ought to make our praiers vnto God, and to him alone: The reasons are these,

1 God commandeth vs. i Psal. 50. 15.

First, It is Gods commandement, bidding vs to call vpon him, and none other; i *Call vpon me,* saith the Lord, *in the day of trouble.*

2 God promiseth to heare vs k Psal. 50. 15.

Secondly, we haue not onely Gods commandement, bidding vs call vpon him, but we haue also his promise for audience: if we call vpon him in our trouble, he hath promised to heare vs, and to deliuer vs out of trouble. So hath the Lord said, k *Call vpon me in the day of trouble, I will deliuer thee,* saith the Lord; as if he had said, goe to none other in the time of thy trouble, neither seeke thou helpe and deliuerance from any other, but in the day of thy trouble, come vnto me, seeke vnto me, cry and call vpon me, and I will deliuer thee; for there is none besides me that can deliuer thee out of thy trouble. The Lord our God is not like the Gods of the heathen, which haue l *eares and heare not*: hee is not like to *Baal*, vpon whom his Prophets m *called from morning euen vntil noone, saying, O Baal, heare vs, but there was no voice, nor any that answered.* To whom *Elijah* the Prophet of the Lord said in derision of their God *Baal*; *Cry aloud: for hee is*

l Psal. 115. 6.

m 1 Kin. 18. 26.

n Vers. 27.

a

a God, either he is talking, or pursuing, or he is in a iourney, or peraduenture he sleepeth, and must be awaked. But so is not our God whom we worship, for our God is in heauen, & beholdeth the things on earth: he made the eare, and he heareth: he is neither busie in talking, nor pursuing his enemies nor in his iourney, nor yet sleeping, for o *he that keepeth Israel, neither slumbreth nor sleepeth*, as saith the Psalmist: but the p *eyes of the Lord are vpon the righteous, and his eares are open to their cry.*

o *Psal.* 121.4.

p *Psal.* 34.15.

Thirdly, we are sure that the Lord our God is both able, and also willing to heare vs: able; for q *he that planted the eare, shall he not heare?* and willing; for r *the Lord is nigh to all that call vpon him, (to all that call vpon him in truth.* Wherefore, I conclude, that we are to make our prayers to none other in heauen, or in earth, but to God, and to him alone.

3 God is both able and willing to heare vs.

q *Psal.* 94.9.

r *Psal.* 145.18.

Vse.

This serues to reproue those, who make praiers to Saints departed, & vse their mediation to God for helpe in trouble. For,

Against those which make prayers vnto Saints.

First, it hath beene proued before, that God hath commanded vs to call vpon him in the day of trouble; but we haue no commandement in all the Scripture, that enioynes vs to pray to any Saint; not to S. *Peter*, nor to S. *Paul*, nor to the Virgin *Marie*: for that s *Aue, haile Marie, &c.* is no praier, but a *salutation* of the Angell: It is no forme of praier for vs to vse to the Virgin; but it was a *salutation* of the Angell *Gabriel*, whom the Lord sent to doe a message to the Virgin *Marie*: and therefore not to be vsed of vs as a prayer. And seeing that we haue no warrant in the word of God to pray vnto Saints; it is a bold, and rash presumption for vs to pray vnto any Saint whatsoeuer, though it were to the Virgin *Mary*. There were certaine in the dayes of *Epiphanius*, who adored the Virgin *Marie*, and *offered* vnto her. But *Epiphanius* iudgeth them as heretiks, and confuteth them, saying, t *The Virgin indeed was a Virgin, and honoured: but was not giuen to vs to be adored; but she her selfe did adore him,*

Reasons not to pray vnto Saints. For,

1 Its not commanded.

s *Luke.* 1.28.

t *Reuera virgo erat ipsa virgo, & honorata: sed non ad adorationem nobis data, verum ipsa adorans eum, qui ex ipsa carne genitus, de cælo vero & sinu patris venerat. Epiph. con. Collyridian.*

him, which tooke flesh of her, but came from heauen from his fathers bosome. And so we acknowledge; the Virgin is to be *honoured*, but not to bee *worshipped and adored*; and therefore no prayer to be made vnto her.

2 Wee haue no promise of helpe from any Saint.

Secondly, It hath beene prooued, that if we pray vnto God, he promiseth to heare vs, and to deliuer vs; but we haue no promise in the word of God, that any of the Saints, no not the Virgin *Marie* her selfe will, or can, helpe, and deliuer vs in the time of our trouble.

3 The Saints departed doe not know our particular wants. u *Isa.* 63. 16.

Thirdly, the Saints departed doe not know our particular wants, neither doe they hearken and attend to the praiers of particular men, as it is manifest by the praier of the people of God, in *Esay* saying, u *Doubtlesse thou art our Father, though Abraham be ignorant of vs, and Israel acknowledge vs not: thou O Lord art our Father, our Redeemer, thy name is from euerlasting.* Heere the people pray not to *Abraham*, nor to *Isaak*, nor to *Iacob*, but to the Lord; and the reason is, because they are sure that the Lord heareth them, and remembreth them; though *Abraham*, and *Israel*, that were dead, were ignorant of them, and acknowledged them not. It is manifest then, that *Abraham*, and *Isaak*, and *Iacob*, that *Peter*, & *Paul*, and the Virgin *Marie*, and all the Saints departed, though they be Saints in glory; yet, because they are but Saints, and not Gods; they are ignorant of vs, they know not our particular wants, and distresses; and it is onely the Lord that is our *Father*, and remembreth vs, and heareth, and helpeth vs in our trouble; and therefore we are not to pray either to *Abraham*, or to any of the Saints, but onely to the Lord, our God, our Father, and our Redeemer.

4 To pray to Saints, is to beleeue in them, to put trust & confidence in them. x *Rom.* 10. 14.

Fourthly, we cannot pray vnto Saints, but wee must beleeue in them, according to that saying of the Apostle, x *How shall they call on him, in whom they haue not beleeued?* Where, S. *Paul* giueth vs to vnderstand, that before we can call vpon the Lord, wee must first beleeue in him: and so for Saints; if wee call vpon Saints, and pray

pray vnto them to helpe vs in our trouble, we must first beleiue in them, wee must put trust and confidence in them that they can helpe vs. Now, this is contrarie to the truth of Gods word, for wee are to beleiue in none saue onely in God, neither ought wee to put our trust and confidence in any, saue onely in the Lord our God.

Obiect.

But they that maintaine and vse prayer to the Saints, make this defence for themselues: We, say they, pray to Saints, vsing them as *Mediatours* to God, because wee acknowledge our selues to bee farre vnworthy to come directly vnto God, but haue accesse vnto God by the mediation of Saints.

Answ.

To which, I answere:

1

First, here is feare where no feare is: Are wee afraid to come vnto God, to call vpon his name? Behold hee biddeth vs call vpon him. [y] *Call vpon mee in the day of trouble.* And the Apostle bids vs [z] *come boldly vnto the throne of grace.*

y Psal.50.15.

z Heb.4.16.

2

Secondly, I confesse, that by reason of our vnworthinesse, we haue need of a mediatour to make intercession for vs; but what *Mediatour?* Not any of the Saints of God, but onely the mediation of the Sonne of God: For the Apostle saith, [a] *There is one God, one Mediatour betweene God and men, the man Christ Iesus.* And *Christ Iesus* is the *mediatour* not onely of Redemption, but also of *Intercession*; as S. *Paul* also saith, [b] *It is Christ that dyed, yea, rather that is risen againe, who is euen at the right hand of God, who also maketh intercession for vs.* And *Christ* himselfe saith, [c] *Whatsoeuer ye shall aske the Father in my name, he will giue it you.* S. *Paul* saith, that *Christ* is our *Mediatour*, and he that maketh *intercession* for vs. And *Christ* himselfe will haue vs to pray vnto the Father *in his name*, promising that whatsoeuer wee shall aske the Father in his name, he will giue it vs; he saith not, whatsoeuer ye shall aske the Father in the name of S. *Peter*, or S. *Paul*, or in the name of the Virgin *Marie*, he will giue

a 1 Tim.2.5.

b Rom.8.34.

c Ioh.16.23.

it you, but *in my name*, that is, in the name of *Christ Iesus*.

Thirdly, the ancient Fathers of the Church doe not approoue of the *mediation* of Saints. S. *Chrysostome* saith, [d] *If a man haue a sute to (great) men, hee must first meete with the Porters, and come in by their leaue, then hee must speake his followers faire, &c.* In God there is no such thing, he will be entreated without a *mediatour*. And S. *Ambrose* saith, [e] *We goe vnto the King by mediation of his Officers, his Lords and Nobles, because the King is but a man, &c. But he that commeth vnto God (who knoweth all things, and nothing is hid from him) hath no needs of any one to speake for him, to doe him a pleasure, but onely a deuoute minde.* To conclude, seing that the dead are ignorant of vs, and our affaires; seeing that the dead know not what the liuing doe; and seeing that it is altogether vncertaine, and doubtfull, whether the Saints departed heare vs; and that it is most certaine, and without all doubt, that the Lord our God heareth vs, and knoweth what things we haue need of; Why then should we pray vnto Saints? And wherefore is it, that men will bee so blinded, to choose rather that which is vncertaine, then to hold fast and sticke to that which is certaine? Doubtlesse the Lord is *our God*, and will heare vs: *Our Father*, and knoweth what things wee haue neede of: *Our Redeemer*, and will helpe and deliuer vs; though *Abraham* be *ignorant* of vs, and though *Israel*, and the Saints departed *acknowledge* vs not.

3

d *Atq; homines si quando exorare oportet, & ianitoribus prius occurrere conuenit, parasitisq; histrionibusq; suadere, &c. In Deo nihil est tale. Sine mediatore exorabilis est. Chrys. de panit. Hom. 4.*

e *Ideo ad Regem per tribunos aut comites itur, quia homo vtiq; est rex, &c. Ad Deū autem, (quem vtiq; nihil latet, omnium enim merita nouit) promerendum, suffragatore non opus est, sed mente deuota. Amb. in Rom. 1.*

CHAP.

CHAP. V.

Shewing for whom we ought to pray; and First, of praying for The Liuing.

TO whom we ought to pray, hath bene declared:

The third thing in regard of the persons whom prayer concerneth, is, for whom we are to pray. And they are of two sorts: for we are to pray

First, for our selues;

Secondly, for others.

First, for our selues: and that either generally, including others: as when we pray, *Our father, Giue vs, and forgiue vs &c:* or

Particularly, in regard of our owne priuate wants, or dangers either of body or soule: as *Dauid* praieth, [b] *Saue me ô God*; [c] *haue mercy vpon me, ô God.* And as the penitent publicane praieth, [d] *God be mercifull to me a sinner.*

Secondly, for others: which praiers for others, are properly called, [e] *Intercessions*: and these Intercessions, or praiers made in the behalfe of others, I consider two waye;

First, affirmatiuely, in regard of the liuing, for whom we are to pray.

Secondly, negatiuely, in regard of the dead, for whom we are not to pray.

First: we are to pray for the liuing; and that either.

Generally, for all; or

Particularly for some certaine persons.

For the First: We are to make praiers for all: which the Apostle exhorteth vnto, saying, [f] *I exhort therefore, that first of all, supplications, praiers, intercessions, and giuing of thanks be made for all men.*

What? must we pray for all men? for wicked, and vngodly

3
For whom we are to pray.
Two sorts.
1
For our selues.
Twofold.
1
Generally.
a *Mat.6.9.11. 12.*
2
Particularly.
b *Psal.69.1.*
c *Psal.51.1.*
d *Luk.18.13.*
2
For others.
e *1 Tim.2.1.*
Twofold.
1
For the liuing.
Twofold.
1
Generally, For all.
f *1 Tim.2.1.*

Quest. *Answ.*

godly men? yea, for all; for all of all sorts; for wicked & bad men, as long as there is any hope of their amendment. An ancient Father demands, wherefore the Apostle would haue vs to pray for all men, seeing that there are so many wicked and vngodly men on the face of the earth. And he answereth himselfe saying: [g] *It may be they may be changed, and altered from their euill course of life.* They that are now bad may become good. We are to pray for euill men then, that they may be amended: we are to pray for good men also, that they may be bettered: and for those that are amended, and bettered, that they may persevere and continue in their goodnesse.

g *Forsitan aliqua fiet eorum mutatio Chrys. ad pop. Antio. hom. 69.*

Obiect.

But the Lord forbids *Ieremie* the prophet to pray for the people. [h] *Pray not thou for this people, neither lift vp a cry or prayer for them; for I will not heare them &c.* And *S. Iohn* saith, [i] *If any man see his brother sinne a sinne which is not vnto death, he shall aske, & he shall giue him life for them that sinne not vnto death. there is a sinne vnto death: I doe not say that he shall pray for it.*

h *Ier.* 11. 14.

i 1 *John* 5. 16.

Answ.

I answere, we may, and ought to pray for all men, except they be knowne to be such rebellious, and obstinate sinners as those were, for which *Ieremie* must not pray; namely, such as were obdurate, and whose hearts were hardned that they would not returne. Or if they be not such, who through Apostasie fall away wholy from God, and the knowne truth; and so of Christian-professours, become professed aduersaries to the truth: for which, *S. John* will not haue vs to pray, because they sinne vnto death: In a word then, we are to pray for all men, as Saint *Paul* exhorteth vs, yea, were they neuer so wicked, as long as there is any hope of their amendement, and as long as they doe not sinne vnto death. Thus in generall, we are to pray for all.

2 In particular, for diuers sorts of people.

Secondly, we are to pray in particular, for diuerse sorts of persons and people.

1 For kings, and all that are in authoritie.

First, for Kings: for rulers and gouernours of the land,

land, for Magistrates and for all that are in authoritie. This the Apostle teacheth vs, saying, [k] *I exhort therefore, that first of all, supplications, prayers, intercessions, and giuing of thankes be made for all men: for Kings, and for all that are in authoritie.*

k 1. *Tim.* 2. 1. 2.

And there's great reason to perswade vs to pray for Kings, and for all that are in authoritie; for

For

First, Gods word bindes vs thereunto. As is manifest in S. *Paules* exhortation formerly mentioned.

Gods word commandeth so.

Secondly, By the King, and through the good rulers and gouernours of the Land, we receiue much good: By the King, we haue peace and quietnesse in our Land; By the King, we enioy the inestimable benefit of the Gospell in our coasts: By the rulers of the Land, and those that are in authoritie, we haue the execution of good lawes; and by them, transgressors of the Law are punished; and by their punishments, others are warned: so that quiet minded men, may walke in their callings without feare, and lead a quiet and peaceable life, in all godlinesse and honestie.

2

By the King, and good Rulers, we receiue much good.

First, then we are to pray for Kings, and for all that are in authoritie.

Secondly, we are to pray for the Citie, the towne, and place where we inhabite and dwell, as the captiue *Iewes* liuing in *Babylon*, were commanded to doe; [l] *Seeke the peace of the citie, whither I haue caused you to be caried away captiue, and pray vnto the Lord for it: for in the peace thereof shall ye haue peace.* The *Iewes* at this time, were in a strange Land, in bondage to another Nation, and yet the Lord appointeth them to pray for the good and prosperous estate of the citie where they dwelt.

2

For the Cittie, and place of our dwelling.

l *Jere.* 29. 7.

Thirdly, we are all bound to pray for the state of the Church of God militant here on earth: this is *Davids* exhortation: [m] *pray for the peace of Ierusalem; they shall prosper that loue thee.* And *David* himselfe prayeth, saying, [n] *Doe good vnto Sion.*

3

For the church of God.

m *Psal.* 122. 6.

n *Psal.* 51. 18.

Fourthly, we are bound to pray for all that are in need, in

4

in want, and distresse; in affliction and miserie; in sicknesse, or paine: in persecution, or tentation. When S. *Peter* was in affliction, and distresse, when he was persecuted, and cast into Prison, ° *Prayer was made without ceasing of the Church vnto God for him.* And Saint *Iames* teacheth vs, to pray for the sicke and diseased. ᵖ *Is any sicke among you? Let him call for the Elders of the Church, and let them pray ouer him, anointing him with oyle in the name of the Lord: and the Prayer of faith shall saue the sicke, and the Lord shall raise him vp:* and againe, he saith, *pray one for another, that ye may be healed.*

For all that are afflicted.

° *Act.* 12. 5.

ᵖ *Iam.* 5. 14. 15. 16.

5 For our enemies.

Lastly, we are bound to pray for our enemies: this our Saviour Christ teacheth vs; saying, ᵠ *loue your enemies, blesse them that curse you, doe good to them that hate you, and pray for them which despitefully vse you, and persecute you:* and this is not onely the precept of our Saviour Christ, but also his practise: for at his passion and suffering, he prayed, saying, ʳ *father forgiue them:* So doth Sᵗ *Stenen* pray for his persecutours; saying, ˢ *Lord lay not this sinne to their charge.*

ᵠ *Mat.* 5. 44.

ʳ *Luk.* 23. 34.

ˢ *Act.* 7. 60.

Vse. 1. To pray for the Kings Maiestie with a free heart, and willing minde.

The consideration of this, that we are to pray for others; and chiefly for Kings, and those that are in authoritie: may teach vs, that it is our bounden dutie, with an open heart, with a willing mind, and free voice, to pray vnto God for our Soueraigne Lord the KING, for the most Noble and Illustrious PRINCE, and Princely progenie. The captiue *Iewes* obtaine licence of King *Darius* to goe to *Ierusalem*, and to build the house of God, that they might offer sacrifices vnto the God of Heauen, ᵗ and *pray for the life of the King and of his sonnes.* In *Tertullian's* time, the Christians were slanderously reproached, that they did not houour the Emperour, but were enemies to the State: to which, the Father making an *Apologie* for the Christians, answereth, shewing that Christians did pray for the Emperours, for they ᵘ *prayed that God would giue them a long life, a secure Empire, a safe house, strong armies, a faithfull Senate, a good People,*

ᵗ *Ezr.* 6. 10.

ᵘ *Vitam illu prolixam, imperium securum, domum tutam, exercitus fortes, senatum fidelem, populum probum, &c. precantes.* Tertul. *Apolog.*

&c.

&c. Now these Kings and Emperours, were heathenish, and persecutours of Christians, and yet they prayed for them; how much more then are we, O *England*; bound to prayse the God of Heauen, for giuing vs so wise, so learned, so religious a King, so powerfull a defender of the *Faith*, and so great a maintainer of the Gospell of *Christ*! And we are not onely bound to blesse and praise God for the manifold blessings wherewith the Lord our God blesseth vs in our Soueraigne Lord the King; but also to pray earnestly vnto the Lord, for the preseruation and prosperitie of our King; that in his safetie, we may haue safetie: in his prosperitie, we may haue prosperitie: and in his peace, we may haue peace.

Vse. 2 Against those that will not pray for their enemies.

Secondly, whereas we are bound (as hath bin prooued) to pray for the whole Church, and any in distresse, for all men; yea, for our enemies; this serues to reproue those, who, although it may be, they may pray for their friends; yet beare such a grudge and hatred to their enemies, that they will in no case be perswaded to pray for them. But consider ô man whosoeuer thou art, that canst not pray for thine enemies, *Christ* commandeth thee to pray for thine enemies; obey him. Yea *Christ* himselfe prayed for his enemies, to giue thee an example of praying for thine enemies; imitate thou him. Or if thou thinkest it hard to imitate *Christ* the Lord, in a matter so hard to flesh and bloud; then imitate *Steuen* the seruant of *Christ*, who imitated his Lord and Maister *Christ*, in praying for his enemies. For as *Christ* said concerning his enemies, *Father forgiue them*; so *Steuen* said concerning his enemies, *Lord, lay not this sinne to their charge.* x *If ye loue them which loue you, what reward haue you? Doe not euen the Publicans the same?* It's a small matter for a man to loue one that loueth him againe; and to wish well to him, that wisheth well to him againe: this verie *Publicanes* can doe, any man may doe this. But he is a worthie Christian, he is a good man indeede, that can loue his enemies, that can wish well to him, that wisheth

x *Mat.* 5. 46.

no

no good to him againe: and that can pray for his enemies: such men are rare on earth: few such are to bee found: and yet we ought so to striue against our inward corruptions, against our anger, and hatred, and desire of reuenge, that we might both *forgiue* our enemies, and *pray* for our enemies, if we will be the followers of *Christ*, and the children of our heauenly Father.

CHAP. VI.

Of praying for the dead.

2 Not for the dead. And Therein three things.

HItherto hath beene shewed, that we are to pray for the liuing: It remaineth in the second place, to entreate of Prayer for the dead: And therein I will shew,

First, how the present Romish Church holdeth, and maintaineth Prayer for the dead.

Secondly, I will declare, in what sence, the auncient Fathers haue mentioned, and they themselues sometimes vsed Prayer for the dead.

Thirdly, I will vse reasons to dissuade all men from praying for the dead, as the Romists doe.

1 How the present Romish Church holdeth and maintaineth Prayer for the dead. a *Bellarm. de Purgator.*

For the first; a Cardinall *Bellarmine* giueth vs a cleare light to know how, & in what sence, the present Romish Church holdeth and maintaineth Prayer for the dead: for he tells vs that there are three places of receptacle, *Heauen*, *Hell*, and *Purgatorie*, (besides his faigned *Limbus*) for three sorts of people departing hence, that is to say, the iust and righteous ones: the wicked and vngodly; and they that are of a middle sort, beleeuers; but yet such as are not throughly cleansed from their sinnes. As for the iust and righteous, he doubts not but their soules goe straight to Paradise, to Heauen; as the soules of the Apostles, Martyrs, &c. As for the wicked and vngodly,

vngodly, impenitent sinners, and Infidels; hee maketh no question of them, but that they goe downe to Hell, neuer to be deliuered. All the question is, of the third sort; those of the middle sort, which are *neither very good, nor very euill*; but such as die in their veniall sinnes, or haue not satisfied for the temporall punishment of their mortall sinnes; and therefore such must be cast into the fire of *Purgatorie*, to purge them more from their sins, and as it were to scoure away their drosse, till they haue satisfied the iustice of God, partly by their owne sufferings; and partly by the prayers, fastings, almesdeeds of others, and such like. This is the Faith of the present Romane Church concerning Prayer for the dead: so that the praiers of the Romists which they make for the dead, are chiefely intended for the soules of their friends in *Purgatorie*; that thereby they may procure some mitigation of their paines, and bring (as they imagine) some ease to their tormented soules.

2 In what sence the auncient Fathers haue mentioned, & sometimes vsed prayer for the dead.

The second thing concerning Prayer for the dead, is, to shew in what sence the auncient Fathers haue mentioned in their writings, and sometimes, vsed themselues, Prayer for the dead. Diuerse iudicious, and learned [b] *Diuines* consent in this; that the auncient *Orthodoxall* Fathers neuer vsed, or spake of Prayers for the dead, to the end, that they might haue remission of their sinnes after this life, that they might be purged from their sinnes, or be deliuered from the paines of *Purgatorie*: but the Prayers made for the dead in auncient time, were for other ends: and chiefely, they were either prayses and thankesgiuings to God for their departure out of this miserable, sinfull, and wretched life, and for giuing them eternall life in the heauens: or else, they were Prayers made in regard of the Resurrection of their bodies; that the Lord would send them a speedie, and ioyful Resurrection: and these Prayers which were made for their friends departed, were not made in regard of any miserie of the present state of their soules, but for the glorifi-

[b] *D. Mort. in his Protest. Apostol. l. 2. c. 8. Zanch. de natura Dei. l. 4. c. 4. Perk. problem. titul. pro. pro mort.*

ing

ing of their bodies in the Resurrection of the iust; that then their glory might be encreased, and that they might receiue fullnesse of glorie both in their bodies, and in their soules. And this is not a meere opinion, and bare coniecture; but this is according to sound iudgement; gathered from the writings of the Fathers themselues. St *Ambrose* prayeth for the Emperour *Theodosius* after his death, saying, [c] *Giue perfect rest to thy seruant Theodosius, euen that rest which thou hast prepared for thy Saints.* Thus he prayeth, and yet afterwards, saith, [d] *Theodosius is in light, and is glorified amongst the company of the Saints.* So Ste *Austine* prayeth for his *Mother* being dead, and yet is perswaded that the Lord hath *heard him, and granted his request, and that shee is in glorie.* So *Eusebius* reporteth, that [f] *Prayers* were made for *Constantine* the Christian *Emperour* after his death: which prayers were but either *thankesgiuings*, lauding, and praising God for deliuering him out of this miserable life, & crowning him with glorie in the heauens; or prayers for the fulnesse of glorie in the Resurrection of the iust; and they did not pray for any ease to his soule, from the flames of *Purgatorie*, for (as the same Author reporteth) [g] *all men did say that the Emperour was blessed, and accepted of God.* It is manifest then, by these Fathers, that the custome of the auncient Church of God in praying for the dead, was not to procure ease, & to bring refreshing to their soules in *Purgatorie*, or to deliuer them out of *Purgatorie*; seeing that they acknowledge, that their friends for whom they prayed, were in *light*; were in *glorie*; and were *blessed*.

c *Da requiem perfectam seruo tuo Theodosio, requiem quam praparasti sanctis tuis.* Amb. *orat. funeb. de obit. Theodos.*

d *Manet in lumine Theodosius, & sanctorum cœtibus gloriatur,* ibid.

e *Lib. Confess.*

f *Preces pro anima Imperatoris Deo fundebant,* Euseb. *de vita Constant. lib. 4. cap. 71.*

g *Omnes beatum Imperatorem, acceptumq; Deo prædicabant.* ibid. *c. 69.*

3 Reasons wherefore we are not to pray for the dead, as the Papists doe at this day.

1 The Scripture acknowled-

In the third place, I yeeld these reasons, wherefore we are not to pray for the dead, as the Romists vse Prayer for the dead at this day.

First, The Scripture acknowledgeth but two places, as receptacles for the soules of men after this life, *Heauen* and *Hell*: either to be with [h] *Dives* in hell torments, or with *Lazarus* in *Abrahams* bosome; that is, in ioy and felicitie

felicity: now they that are in heauen, are in so great ioyes alreadie, that they cannot be bettered, till the day of the resurrection, when they shall haue fulnesse of glory both in bodie and soule: and they that are in hell, cannot by any prayers be deliuered thence, as *Abraham* tells *Dines*, [i] *betweene vs and you there is a great gulfe fixed, so that they which would passe from hence to you, cannot; neither can they passe to vs, that would come from thence.* From Hell there is no redemption.

geth but two places after this life.

h *Luk.* 16. 22. 23

i *Ver.* 26.

Secondly, whereas the Romish Church teacheth, and holdeth, that they that are cast into *Purgatorie*, are of the faithfull sort, beleeuers; the Scripture prooueth that all the faithfull, all true beleeuers are washed and cleansed from their sinnes in this life, and are therefore blessed after this life: For S. *Iohn* saith, [k] *the bloud of Iesus Christ his Sonne, cleanseth vs from all sinne.* S[t] *Paul* saith, [l] *there is no condemnation to them which are in Christ Iesus.* *Christ* himselfe saith, [m] *He that heareth my word, and beleeueth on him that sent me, hath euerlasting life, and shall not come into condemnation: but is passed from death vnto life.* And a voice from heauen saith vnto *Iohn*, [n] *Write, blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours, and their workes doe follow them.* Now, seeing that the state of the faithfull beleeuers, is such, that they are cleansed, and purified from their sinnes in the bloud of *Christ*; seeing there is no condemnation to them that are in *Christ*; seeing they that beleeue in *Christ*, shall not come into condemnation, but passe from death to life; and seeing that all the faithfull are blessed when they die, and their workes follow them; that is, they haue the reward of their workes; then it is euident, that they goe not to any place of torment, before they come to heauen; but vpon their dissolution, they ascend to heauen, and are with *Christ*.

2 All the faithfull and true beleeuers are cleansed from their sinnes in this life.

k 1. *Ioh.* 1. 7.

l *Rom.* 8. 1.

m *Ioh.* 5. 24.

n *Rev.* 14. 13.

Thirdly, the Canonicall Scripture doth not so much as mention Prayer for the dead; no, not in those places where there is mention of *sacrifices* and *prayer*; yea, mention

3 The canonicall Scripture doth not mention prayer for the dead.

tion of the *death* of the *righteous*: but rather the contrarie. S. *Paul* to the *Thessalonians* saith, o *I would not haue you to be ignorant, brethren, concerning them which are asleepe, that ye sorrow not, euen as others which haue no hope.* Where, the *Apostle* giueth vs to vnderstand, that if our friends departed, were in any place of torment, if they were in paine and miserie, then indeed, we had cause to sorrow and mourne, to pray, and to doe any thing that might procure them ease; but saith the Apostle, *I would not haue you to sorrow as men without hope*; as if he had said, If you haue hope, that your friends departed are at rest, haue ease, and shall rise againe to glorie; why then doe you sorrow for them as they that haue *no hope*, either of their present rest, or future Resurrection to glorie? you should rather reioyce, for that they are at rest.

o 1. *Thes.* 4. 13.

4 Prayer for the dead, though it be auncient, yet is it neither Apostolicall; nor yet vsed by the most auncient, orthodox-all Fathers of the Church, as it is by the Romists at this day.

Fourthly, though it cannot be denied, but that *Prayer* for the dead is an auncient custome, long vsed in the Church: yet notwithstanding, I say,

First, that it commeth short of that antiquitie, to be an *Apostolicall* doctrine. For, before p *Tertullians* time, there's little or no mention of Prayer for the dead: and he himselfe acknowledgeth, that it hath no firme foundation in the *Scriptures*, but onely from *Tradition* and *custome.*

p *Tertul. de coro. mil.*

Secondly, the auncient Fathers did not vse Prayer for the dead, as the Romish Church doth vse it at this day: namely, for the easing of soules in *Purgatorie*, and to deliuer them from thence; but for other ends, as hath bin sufficiently declared before: And the auncient Fathers, (if they be rightly vnderstood) doe nothing at all confirme the doctrine of the present Romish Church, concerning their manner of praying for the dead.

Vse. 1. Against those that pray for mercie to the soules of their friends departed.

The consideration hereof, serues

First, to reproue those, who when they speake of their friends departed, pray that God would haue mercie on their soules; for although, the Prayers of the auncient Church for the soules of the dead, might receiue some tollerable

tollerable interpretation before *Purgatory* was beleeued; yet now, since that the Romish Church hath deuised a *Purgatorie*, and that it is held amongst them as an article of faith; it is dangerous to make such a Prayer. For this kinde of Prayer that God would haue *mercy on his soule*, howsoeuer it may demonstrate the affection of him that prayeth for his friend departed; yet may it be offensiue two wayes:

First, by taking Gods name in vaine, through a too frequent, and common vsing of it in ordinarie communication; as the manner of some is.

Secondly, by an opinion of supposing his friend to be in *Purgatorie*: for in praying for mercie to his soule, hee supposeth, (or at least, breeds an opinion in the mindes of the hearers, that he doth suppose) that the soule of his friend departed, is in the paines of *Purgatorie*, and hath neede of mercie to be shewed to his soule: whereas it is certaine, that the faithfull departed out of this life, haue obtained mercie before they yeeld vp the Ghost, and they are purged & cleansed from their sins in the bloud of *Iesus Christ*.

Secondly, hence we learne, that although it be vnlawfull to pray for any one departed in particular, for his ease, in, or deliuerie out of *Purgatorie*; yet it is no superstition, to laud and prayse God for the departure of our Christian friends out of the miseries of this mortall life: nor yet, to wish to vs, and them in generall, the hastning of *Christ's* second comming to iudgement; that we with them, and they with vs, may haue a glorious Resurrection, and enioy perfect blessednesse both in bodie and soule. For ¶ *this is included in that Petition*, [r] *Thy kingdome come*. And this is that sweete, and pleasant voice of the Bridegroome, *Christ Iesus*, and of the Bride, the spouse of Christ, the Church of God, and euery faithfull soule, [s] *Surely, I come quickly. Amen. Euen so, come Lord Iesus.*

Vse. 2
It is no superstition to laud and praise God for the departure of our Christian friends.

q *Perk. Cathol. reform. de Purgator.*
r *Mat. 6. 10.*
s *Rev. 22. 20.*

CHAP. VII.

Of the matter of Prayer: shewing for what things wee are to pray.

4 The subiect, matter of Praier. Two-fold.

HAuing entreated of the persons whom Prayer doth concerne; the next, which is the fourth thing in the Treatise of Praier, is the subiect matter of prayer: and it is two-fold: for it is concerning such things, for which we are either

To pray to God: or,
To praise God.

For the Scripture, as it teacheth vs how they ought to be qualified that doe pray; and directeth vs both to whom we must pray, and for whom: so also it sheweth vs for what we are to pray, as also how to praise God for blessings and benefits receiued.

1 Things for which we are to pray. Two-fold.

First, of the things for which we are to pray: and they are to be considered; either

Generally, or
Particularly.

1 In generall: for lawfull things. a *Iam.*4.3. For we may pray amisse; Two wayes.

First, in generall; we are to pray for lawfull things: for such things as we may lawfully request at Gods hands. S. *Iames* hath this saying, a *Ye aske, and receaue not, because ye aske amisse*: by which words of the Apostle, it is euident, that a man may pray, and pray amisse: and a man may aske amisse two manner of wayes.

First, When hee asketh, and praieth for vnlawfull things:

Secondly, When hee asketh, and praieth for *lawfull* things, but *vnlawfully*, and after an *vnlawfull* manner.

1 Asking vnlawfull things. b 1 *Sam.*8.5. c *Verse* 6.

First, they aske and pray amisse, who aske and pray for *vnlawfull* things. As did the *Israelites* in asking them a King: they come to *Samuel*, and say vnto him, b *Make vs a King to iudge vs, like all the Nations*. But it's said, c *the thing displeased Samuel*. And its further said, that *Samuel* praied

praied vnto the Lord concerning this matter, and the answer of the Lord was this: [d] *Hearken vnto the voice of the people in all that they shall say vnto thee; for they haue not reiected thee, but they haue reiected mee, that I should not raigne ouer them.* They made a petition for a King to rule ouer them, when as the Lord God was their King. But their request was vnlawfull, and displeasing vnto the Lord. Such an vnlawfull request was that which the mother of *Zebedees* children made vnto *Christ*, saying, [e] *Grant that these my two sonnes may sit, the one on thy right hand, and the other on the left in thy Kingdome.* How vnlawful this request was, may be gathered from the answer of *Christ*, [f] *Ye know not what ye aske.* First then, we may aske amisse, asking *vnlawfull* things:

d *Verse* 7.

e *Mat.* 20. 20. 21

f *Verse* 22.

Secondly, wee may aske *lawfull* things, and yet aske *vnlawfully*, after an *vnlawfull* manner, and so aske amisse, and that two wayes:

2
Asking lawfull things vnlawfully.
Two wayes.

First, in not asking according to the will of God. S. *Iohn* saith, [g] *This is the confidence that we haue in him, that if we aske any thing according to his will, he heareth vs.* In our prayers, we are not to consider so much what we desire, and what wee would haue granted vs, as whether that which we desire, be a thing wel-pleasing vnto God, and be according to his will.

1
Not asking according to the will of God.

g 1 *Ioh.* 5. 14.

Secondly, we may aske lawfull things *vnlawfully*, and so aske amisse, asking good things to an euill end. As when men pray for goods and substance, aske wealth and riches, to waste and consume with riotous liuing. Of this, S. *Iames* saith, [h] *Ye aske, and receaue not, because ye aske amisse, that ye may consume it vpon your lusts.* And this, of the things which we are to pray for in generall.

2
Asking good things to an euill end.

h *Iames* 3. 4.

Secondly, in particular, the things which wee are to pray for, are of two sorts. For

2
In particular.
Two-fold.

First, we are to pray against euill things.

Secondly, for the obtaining of good things. Both which are set downe by the Apostle S. *Paul* to *Timothy*, saying, [i] *I exhort therefore that first of all, supplications, prai-*

i 1 *Tim.* 2. 1.

ers, &c. be made: the first, is expressed in the word, *supplications*: the later, in the word, *prayers*.

1 Supplications. Against euill things. Two-fold.

For the first; *Supplications* are such praiers as are made against euills, which either doe, or may befall vs. And these *Supplications* stand in these two things.

First, that we may be freed from the euill of our former sinnes.

Secondly, that we may deliuered from the euill of the punishment for sinne.

2 Against the euill of sinne.

First, *Supplications* made against the euill of sinne, are those praiers which we make to moue the Lord, through the humble acknowledgement and confession of our sinnes, to be mercifull vnto vs to forgiue vs our sinnes, to pardon our offences, and to remoue our sinnes from vs. So our Sauiour *Christ* teacheth vs to pray, [k] *forgiue vs our trespasses*.

k *Math.* 6. 12.

2 Against the euill of punishment. Three-fold.

For the second kinde of *Supplications*, which are made against the euill of the punishment for sinne: these are three-fold. For either we pray that the euill may be auerted, and turned away from vs before it fall; or that it may be remooued and taken away; or that it may bee mittigated and asswaged.

1 To turne away euils.

First, in regard of euils that may befall vs; wee may and ought to make supplications, that the Lord would of his mercy auert, and turne them away from vs. For so our Sauiour *Christ* himselfe praieth, [l] *O my Father, if it be possible, let this cup passe from me*.

l *Math.* 26. 39.

2 To remoone euils.

Secondly, concerning euils that are fallen vpon vs; we may make supplications, that the Lord of his mercy would remooue them, and take them away from vs, and that he would deliuer vs out of our trouble; as *Dauid* in his sickenesse prayeth, [m] *O Lord heale me, for my bones are vexed*. And againe, he prayeth, [n] *Redeeme Israel, O God, out of all his troubles*.

m *Psal.* 6. 2.

n *Psal.* 25. 22.

3 To mitigate & asswage euils.

Thirdly, concerning euils of punishment, & afflictions, we may make supplications, that the Lord would mittigate and asswage them: so *Iob* supplicates some ease,

ease, and some mittigation of his paine: saying, o *How long wilt thou not depart from me? nor let me alone till I swallow downe my spettle?* And this of *Supplications.*

o *Job* 7.19.

2 Prayers for the obtaining of good things.

The second sort of Prayers, are made for the obtaining of good things: and they are called *petitions, precations, requests*, and by a generall name, *Prayers*: which are such praiers, whereby, we doe beseech and entreate the Lord to bestow some good thing vpon vs; either, some temporall blessing for this present life; or some grace needfull for our soules health; or an eternall blessing for the life to come. As when wee pray for foode and rayment, and things needfull for the preseruation of this life: when we pray for repentance, for faith, hope and charity, for patience, humility, &c. When we pray for the enlarging of *Christs* kingdome; for increase of grace, and eternall life. Concerning which, these rules are to be held.

Rules in praying for temporall and spirituall things.

1 Spirituall things are to be prayed for ἁπλῶς simply: temporall things κατὰ τί with condition.

p *Math.* 8.2.

First, Spirituall and heauenly things may be prayed for, and asked at Gods hands *simply*, absolutely, and without condition: but corporall blessings, and temporall benefits must be asked, and prayed for *in respect and regard of something else, and conditionally*: namely, if God will, and if it be good, and profitable for vs. So the *Leper* prayed, p *Lord, if thou wilt, thou canst make me cleane.* I know Lord, thou canst make mee cleane, if it be thy will so to doe.

2 In temporall things we must be content with things necessary, not craving superfluity: but in spirituall things we are not limitted.

q *Prou.* 30.8.
r *Colos.* 1.10.
s 1 *Thes.* 4.1.
t *Phil.* 1.11.

Secondly, concerning temporall things we must not pray for *superfluitie*, but onely for things *necessary*: so *Agur* prayeth, q *Giue me neither pouerty, nor riches, feed me with foode conuenient for mee.* But in spirituall things, there's neither condition, nor limitation. For we may pray, that we may r *increase* in the knowledge of God: that we may s *abound more and more* in grace and goodnesse: and that we may be t *filled* with the *fruites of righteousnesse.*

This is profitable for our information in the matter of Prayer; and that

Use.

1 To discerne what manner of prayers we make.

First, to discerne aright what manner of prayers wee make, whether they bee *supplications*, or *petitions*; whether they be prayers and requests made against euils, to be auerted, remoued, or mittigated; or whether they be prayers made for the obtaining of any blessing, and benefit, either for soule or body; that so wee may haue a feeling and vnderstanding of what we pray for.

2 To consider whether the things that we pray for be lawfull.

Secondly, to consider well with our selues, before we pray, what things we pray for: whether they be things lawfull or vnlawfull: whether they be pleasing or displeasing vnto God: and whether they be agreeable to the will of God, or not.

3 To put difference betweene temporall blessings and spirituall graces.

Thirdly, that we discerne & put difference betweene temporall blessings, and spirituall graces: If wee craue temporall things, not to bee greedy of to much, but to be content with things necessary: and to referre the successe of obtaining the things we desire, to Gods will; because he knoweth better what is good for vs, then wee our selues: And for spirituall graces, to craue them absolutely; for gifts of grace are absolutely necessary to saluation.

CHAP. VIII.

Of Thankesgiuing.

WHat wee are to pray for, hath beene shewed:

2 Thanksgiuing and praising God for his benefits.

The second thing in the matter of Prayer, is, of praising God, and giuing him thankes for the benefits receiued: Which kind of prayers the Apostle calleth *giuing of thankes*, or *thankesgiuing*. [a] *I exhort*, saith hee, *that first of all supplications, prayers, intercessions, and giuing of thankes be made for all men*. Now concerning *Thankesgiuing*, I will shew

a 1 Tim. 2. 1.

Therein, two things.

First, how many wayes wee may, and are bound, to giue God thankes and praise:

Secondly,

Secondly, the reasons which may moue and perswade vs to *thankesgiuing*.

For the first: Thankesgiuing is three fold: Or, three manner of waies we may, and ought to shew our thankefulnesse vnto God.

The first is 1 with the heart.
2 with the tongue.
3 by our deeds.

1 How many wayes we may praise God. Three wayes.

First, Wee are to shew our thankefulnesse vnto God with the heart: we must praise God with our heart, and with all our heart: with our soule, and all that is within vs: so *Dauid* teacheth vs by his owne example, saying, [b] *I will praise thee, O Lord my God, with all my heart*: And againe, [c] *Blesse the Lord, O my soule, and all that is within me, blesse his holy name.*

1 With the heart.

b *Psal.* 86. 12.

c *Psal.* 103. 1.

Secondly, We are to blesse and praise God with the tongue, and mouth; our lips must shew forth his praise: our mouth must be filled with his praise; & our tongue must sing of his praise. When the Lord had brought the children of *Israel* through the red sea on dry ground, and had ouerthrowen the *Ægiptians* in the midst of the sea, [d] *Then sang Moses and the children of Israel a song of thankesgiuing vnto the Lord.* So [e] *Deborah and Barak sang a song of thankesgiuing.* Praising God for their deliuerance from *Sisera*. And *Dauid* often in his Psalmes praiseth God, and stirreth vp others to praise God for blessings, and for deliuerances. For this cause, praises and thanksgiuings are called by the Prophet *Hosea*, [f] *The calues of our lips.* Signifying thereby, that the Lord our God is more delighted with the sacrifice of praise and thanksgiuing, then with the killing of oxen, or shedding the bloud of Calues.

2 With the tongue.

d *Exod.* 15. 1.

e *Iudg.* 5. 1. 2.

f *Hos.* 14. 2.

Thirdly, there is a thanksgiuing to God, and a praysing of God by our deedes and workes: Our very life & conuersation may bring praise and glory to Gods name according to that saying of our Sauiour *Christ*, [g] *Let your light so shine before men, that they may see your good workes,*

3 By our deeds and workes.

g *Matth.* 5. 16.

workes, and glorifie your father which is in heauen. And this praising and glorifying of God by our deedes and workes, is twofold.

Twofold.

1

Edifying others and prouoking them to doe good by our good example.

First, by our good workes, holy life, and godly conuersation, we edefie others, we incite and stirre vp others to goodnesse: our good example prouokes, and drawes on others to doe good, to the praise and glory of God: this was the commendation of the Church of *Corinth* for their forwardnesse in contributing to the necessity of the distressed Saints; for the Apostle saith, [h] *Your zeale hath prouoked very many.*

h 2 Cor. 9. 2.

2

Our godly life is a meanes to conuert the wicked, and being conuerted, to glorifie God.

i 1 Pet. 2. 12.

Secondly, they that liue well, are an example of vertue, and goodnesse to them that are vitious and wicked, and as yet vnconuerted: the godly life of the righteous is as a light shining vnto them that walke in the waies of wickednesse, to prouoke them, if at any time God would open their eies, that they might turne from darknesse to light, and from Sathan to God. Wherefore, *S. Peter* giueth this exhortation, [i] *Hauing your conuersation honest among the gentiles, that whereas they speake against you as euil doers, they may by your good workes which they shall behold, glorifie God in the day of visitation.* After this manner, we are to praise God, and to testifie our thankfulnesse vnto God for his benefits, and for all his goodnesse, and mercies towards vs. In the second place, I am to vse reasons to perswade to this dutie of thanksgiuing; and they are these:

2

Reasons to perswade to thanksgiuing.

1

The Scripture exhorteth to it.

First, The Scripture exhorteth to it: saying, [k] *Offer vnto God thanksgiuing, and pay thy vowes to the most high, and call vpon me in the day of trouble; I will deliuer thee, and thou shalt glorifie me.* Againe, the Psalmist exhorteth those that are deliuered from diuers calamities, and afflictions to praise the Lord, saying, [l] *O that men would praise the Lord for his goodnesse, and for his wonderfull workes to the children of men.* So the Apostle exhorteth, saying, [m] *Whatsoeuer ye doe in word or deed, doe all in the name of the Lord Iesu, giuing thankes to God and the Father, by him.*

k Psal. 50. 14. 15.

l Psal. 107. 8.

m Colos. 3. 17.

Second-

Secondly, Examples of good men may moue vs to imitate them in their thankfulnesse to God: *Dauid* in sundrie *Psalmes* praiseth God, saying in one place, [n] *Blesse the Lord, O my soule: and all that is within me blesse his holy name. Blesse the Lord O my soule, and forget not all his benefits.* And againe he saith, [o] *What shall I render vnto the Lord for all his benefits towards me? I will take the cup of saluation, and call vpon the name of the Lord.* And againe he saith, [p] *I will offer to thee the sacrifice of thanksgiuing, and will call vpon the name of the Lord.* *Hezekiah* prayseth God after that he was recouered of his sicknesse: saying, [q] *the liuing, the liuing, he shall praise thee, as I doe this day: the father to the children shall make knowne thy truth.* When our Sauiour *Christ* had restored a blind man to his sight, it is said, that he [r] *followed him, glorifying God: and all the people when they saw it, gaue praise vnto God.*

2 Good men haue practised it.

n *Psal.* 103. 1. 2.

o *Psal.* 116. 12. 13.

p *Ver.* 17.

q *Isa.* 38. 19.

r *Luk.* 18. 43.

Thirdly, the Creatures may teach vs thankefulnesse, and moue vs to praise God: for the verie Creatures in their kinde, and manner, doe praise God, and obey his will: the Sunne keepeth his course, and the Moone obserueth her seasons, her full, and change: as saith the Psalmist, [s] *He appointed the Moone for seasons; the Sunne knoweth his going downe.* The birds and feathered fowles praise God in singing, and keeping their time: as sayth the Prophet *Ieremie*, [t] *the Storke in the heauen knoweth her appointed times, and the turtle, and the crane, and the swallow obserue the time of their comming*; the [u] *earth stands fast* as God hath *commaunded*; neither is it [x] *remoued for euer.* And the sea ouerflowes not the bankes, which God hath set to keepe it in, as it is also said of the great and deepe waters of the Sea, [y] *thou hast set a bound that they may not passe ouer; that they turne not againe to couer the earth.* And the Creatures doe not onely instruct vs in this dutie of thankfulnesse to God, by their obedience; but the creatures which we haue the vse and benefit of, for food, and raiment, and other necessarie vses, doe as is obserued, teach vs our dutie of thankfulnesse vnto God, in three words,

3 The very creatures in their kinde, doe praise God.

s *Psal.* 104. 19.

t *Ier.* 8. 7.

u *Psal.* 33. 9.

x *Psal.* 104. 5.

y *Ver.* 9.

words, [z] *receiue, restore, beware*: that is, *receiue* this benefit and blessing from God: *restore* vnto God that which is due, *render* him thankes, and prayse for it: and *take heede, beware* of punishment, if thou be vnthankfull vnto God for his benefits.

Fourthly, Thankesgiuing and praysing God for benefits receiued, is profitable vnto vs: For first, to prayse God for benefits receiued, is a meanes to preserue and continue those blessings which we haue alreadie receiued: God is pleased to blesse his blessings vnto vs, because we blesse, and prayse him for his blessings.

Secondly, thankesgiuing to God for former blessings, is a meanes to procure more blessings, yea, increase of blessings; as it was said to that seruant that had gained *fiue talents*: [a] *well done, thou good and faithfull seruant, thou hast beene faithfull ouer a few things, I will make thee ruler ouer many things*: so he that is thankefull to God for the gifts and graces which he hath alreadie receiued, and vseth them wel, shall haue not onely the same continued, but likewise more gifts, and more graces added.

Now, seeing that thankesgiuing is a dutie commaunded; seeing that good men haue practised the same; yea, seeing that the very creatures doe stirre vs vp to thankfulnesse; and seeing that it is so profitable vnto vs: The consideration hereof, serues greatly to reproue all those, who are vnthankfull vnto God for benefits receiued. Euen amongst men, it is a hateful thing for a man to proue vnthankfull: and its a grieuous thing for a man to doe well to him that will neuer giue him thanks: much more odious, and hatefull a thing it is for vs to be vnthankeful vnto our God, for all his benefits: it is a grieuous thing to the Lord, to see vs daily receiue his blessings, and not lift vp our hearts, nor open our mouthes to prayse the Lord, and giue him thankes. And they are to be reckoned in the number of vnthankfull people, who hauing receiued blessings from the God of heauen, doe daily sin against him; who, in stead of opening their mouthes to

[z] *Accipe, redde, caue: accipe beneficium, redde debitum, caue (nisi reddideris) supplicium. Ludou. Granat. lib. 1. p. 1. 1.*

4

It is profitable for vs to prayse God: for

1

To praise God for blessings receiued, is a meanes to preserue, and blesse them vnto vs.

2

To praise God for former blessings, is a meanes to procure more blessings.

[a] *Mat. 25. 21.*

Vse.

Against those which are vnthankfull vnto God, for benefits receiued.

to prayse God, doe open their mouthes wide to blaspheme God; and in stead of seruing the Lord in holines and righteousnesse all the dayes of their life, doe spend all, or most part of their dayes, in vngodlinesse, and vnrighteousnesse. This was the great plea that the Lord had against *Israell*, [b] *Heare, O heauens, and giue eare, O earth: for the Lord hath spoken: I haue nourished & brought vp children, and they haue rebelled against me. The Oxe knoweth his owner, and the Asse his Maisters crib: but Israel doth not know, my people doth not consider.* One of those tenne Lepers which came to Christ to be cleansed, hath his prayse, for that perceiuing himselfe healed, hee [c] *turned backe, and with a lowd voice glorified God, and fell downe on his face at his feete, giuing him thankes.* But the other nine which returned not to giue God thankes, are iustly reproued by our Sauiour, [d] *were there not tenne cleansed, but where are the nine?* Certainly, if we doe well waigh, and seriously consider the great blessings and vnspeakeable benefits of almightie God towards vs sinfull men, there is none but onely a verie vnthankfull man, that will not be mooued, with heart, and voice to prayse God, and to expresse his thankfulnesse by holy obedience in his life and conuersation: for we cannot but confesse; that the Lord did at the first create man in his [e] *owne image*, and when as through the sinne and transgression of our first parents, we had brought vpon our selues miserie, death, and damnation, except some remedie were found out, for our restauration and saluation: then [f] *God who is rich in mercie, for his great loue wherewith he loued vs*, sent vs a [g] *Sauiour*, euen [h] *his onely begotten Sonne, that we might liue through him.* And that we might haue [i] *redemption through Iesus Christ*: which redemption was wrought by the death of *Christ*, and the shedding of his most precious bloud, as S[t] *Peter* witnesseth, saying, [k] *ye were not redeemed with corruptible things, as siluer and gold, from your vaine conuersation receiued by tradition from your fathers; but with the precious bloud of Christ*

b *Isa.* 1. 2. 3.

c *Luk.* 17. 15. 16

d *Ver.* 17.

e *Gen.* 1. 27.

f *Ephe.* 2. 4.
g *Mat.* 1. 21.
h 1. *Joh.* 4. 9.

i *Rom.* 3. 24.

k 1. *Pet.* 1. 18. 19.

Christ: so great was our offence, & so hainous our transgression, that it cost the precious bloud of Christ to redeeme our soules. It is the Lord our God that first formed vs in our mothers wombe; he brought vs to light, he hath preserued our liues since our birth; he it is, that daily, and yeerely prouideth for vs foode and raiment, and things necessarie for this present life; he it is, that giueth vs health, and strength of bodie; he it is, that hath and doth deliuer vs from many perils and dangers, and preserueth vs from our enemies, both corporall and spirituall; yea, he it is, that giueth vs foode for our soules, the bread of life; that giueth vs habitation on earth, and hath [l] *prepared* for vs *mansions* & dwelling places in heauen. In a word, he hath giuen vs his Sonne, and with him all things: as saith the Apostle, [m] *He that spared not his owne Sonne, but deliuered him vp for vs all: how shall he not with him also freely giue vs all things?* Now, what shall we render vnto the Lord for all these his benefits done vnto vs? Shall we recompence him with vnthankefulnesse? Shall we requite him with vndutifulnesse, disobedience, and rebellion? And shall we reward euill for good? O ingratitude! nay rather, let vs *render him the calues of our lips*. Let vs *take the cup of saluation, and call vpon the name of the Lord*: and let vs *offer to the Lord the sacrifice of thanksgiuing*.

l Iob. 14. 2.

m Rom. 8. 32.

CHAP. IX.

Of the Time of Prayer.

5 The time of Prayer. Considered two wayes.

THe fift thing in the Treatise of Prayer, is concerning the Time of Prayer: when, and at what times, we are to make supplications, prayers, intercessions, and giuing of thankes vnto God. The time of Prayer, I consider two wayes:

First,

First, in regard of the present day.

Secondly, in regard of the present neede.

1 In regard of the present day.

For the first: Euery day must haue his time of Praier: The Lord requireth at our hands praier euery day: and I find that holy men of God, religious and deuout men, the seruants of the Lord haue vsed to pray often in the day; some more, and some lesse times in the day. In the old Testament, the Priests offered sacrifice twice a day, morning and euening; as the Lord gaue commandement, [a] *Now this is that which thou shalt offer vpon the Altar; two lambes of the first yeere, day by day continually. The one lambe thou shalt offer in the morning, and the other lambe thou shalt offer at euen.* And they vsed to burne *Incense* twice a day, morning and euening: as the Lord also appointed. [b] *And Aaron shall burne thereon sweete Incense euery morning; when he dresseth the Lampes hee shall burne Incense vpon it. And when Aaron lighteth the Lampes at euen, he shall burne Incense vpon it.* Now, the deuout praiers of the Saints are *Incense*: wherefore *Dauid* saith, [c] *let my Prayer be set forth before thee as Incense.* Yea, and the people assembled themselues together to pray twice a day: for thus it is said of the people in the dayes of *Zacharias* the Priest, [d] *according to the custome of the Priests office, his lot was to burne Incense when he went into the Temple of the Lord, and the whole multitude of the people were praying without, at the time of Incense.* Now, whereas it was the custome of the Priests, to offer sacrifice, and to burne incense twice a day, morning and euening; and that the people were praying without at the *time of Incense*, it is apparent, that the people came together to pray, twice a day. To such diligent seruice of God, the people were tyed in former times. *Daniel* vsed to pray three times a day: which he ceased not to doe, no not when the decree was signed against him; for euen then [e] *he went into his house, and his windowes being open in his chamber toward Ierusalem, hee kneeled vpon his knees three times a day, and prayed, and gaue thankes before his God, as he did afore time.*

a *Exod.* 29. 38. 39.

b *Exod.* 30. 7. 8.

c *Psal.* 141. 2.

d *Luk.* 1. 9. 10.

e *Dan.* 6. 10.

Dauid

David also vsed to pray three times a day; and he names the three set times, morning, and euening, and at noone; so he saith, f *Euening and morning, and at noone will I pray.* In the new Testament, there is often mention of our Sauiour Christ's praying: sometimes, we find him praying early in the morning; for S. *Marke* saith, that g *in the morning, rising vp a great while before day, he went out, and departed into a solitarie place, and there prayed.* Sometimes, late in the euening; S. *Mathew* saith, h *when he had sent the multitudes away, he went vp into a mountaine apart to pray: and when the euening was come, he was there alone.* And sometimes he spent the whole night in Prayer. For S. *Luke* saith, that i *he went out into a mountaine to pray, and continued all night in Prayer to God.* S. k *Chrysostome* agreeing with these Scriptures, teacheth vs a necessity of praying manie times in the day: morning and euening, and all times in the day whensoeuer we receiue our meate. In the morning when we are risen, before we presume to goe abroad into the Sunne-light, and before we go about our busines; to prayse God for preseruing vs that night past; and to pray for a blessing vpon our labours and businesse that day; in the euening; to prayse God for his blessings all that day; to commend our selues into his hands the night following; and at the receiuing of our meate; to prayse God that sends it vs, and to pray for a blessing vpon it, that it may nourish vs. And this, for the time of the day, that we are to make our prayers to God.

f *Psal.* 55. 17.

g *Mar.* 1. 35.

h *Mat.* 14 23.

i *Luk.* 6. 12.

k *Chry. de orando Deum. l.* 1.

2 In regard of our present neede.

Secondly, we are to make our prayers to God, in the time of neede. When we are in any trouble and affliction, in any griefe or heauinesse, in any sorrow or sicknesse, in any paine of bodie, or griefe of minde; when we are in any perill or danger; or when we feele a want of any temporall good thing, or any spirituall grace; in all these, and in euery of these, it is a fit time to pray vnto God, and to call vpon his name. *David* saith, l *In my distresse I called vpon the Lord, and cryed vnto my God.* Againe,

l *Psal.* 18. 6.

gaine, he prayeth vnto God, saying, [m] *Be not farre from me, for trouble is neere: for there is none to helpe.* When *David* was in great trouble, in grieuous distresse, and had none to helpe him, no man to succour, and relieue him, then was it a needfull time to pray to the Lord for helpe. These are the times when, and wherein we are bound to pray vnto God.

m *Psal.* 22. 11.

But it is obiected, that these times of Prayer, to pray morning and euening, and at noone, and to pray in the time of need, are not sufficient for Prayer; becauſe Saint *Luke* saith, [n] *Christ spake a parable vnto them, to this end, that men ought alwayes to pray, and not to faint.* And Saint *Paul* exhorteth to [o] *pray without ceasing.* To which I answere, that the words of the Euangelist, to *pray alwayes*; and of the Apostle, to *pray without ceasing*; are not so to be vnderstood, as if we were bound to pray continually, without any intermission; (for then we should doe nothing else but pray, and so it would come to passe, that in regard of continuall praying, we should neglect the duties of our calling) but to pray alwayes, and *without ceasing*; is

Obiect.

n *Luke* 18. 1.

o 1. *Thes.* 5. 17.

Answ. What it is to pray alwayes, and without ceasing.

First, to pray euery day, and to let no day passe ouer vs without calling vpon the name of the Lord, morning, and euening, and at noone. 1

Secondly, to pray alwayes, in all time of neede; alwayes, when any trouble is vpon vs; alwayes, when we are in any manner of affliction, miserie, and distresse; alwayes, when we haue neede of any blessing to be bestowed vpon vs; and alwayes, when we haue receiued any blessing from the Lord, to giue him thankes. 2

Thirdly, to pray alwayes, and to pray without ceasing is so to pray, as to be constant in Prayer, to be fervent in Prayer, not to faint in Prayer, but to continue and hold on; still [p] *asking, seeking*, and *knocking* at the gate of mercie, till the Lord doe graciously looke vpon vs, heare vs, and grant our requests. Thus to pray, is to pray *alwayes*; and thus a man may pray *alwayes*, and not hinder 3

p *Mat.* 7. 7.

hinder the workes of his calling.

Vse. Against those that omit prayer and are negligent in calling vpon the name of the Lord.

Now, seeing that there are appointed times of praier, wherein we are bound to make supplications, prayers, intercessions, and giuing of thankes; The consideration hereof, serues to rebuke the world of great neglect in the dutie of Prayer: omitting dayes, and houres, and neglecting the times of calling vpon the name of the Lord. It hath beene declared, that holy and deuout men haue vsed to pray often in the day, some twice a day, morning and euening; some thrice a day, morning, and euening, and at noone: and Christ himselfe vsed to pray often in the day time, morning and euening, and sometimes in the night too. Yea, and Heathen men haue beene diligent in the morning to offer sacrifice to their Gods: *Alexander*, as Historians report, q *first of all in the morning offered sacrifice to the Gods*: What a shame then is it [illegible] vs Christians, if we doe not, morning and euening, o[ffer] spirituall sacrifice of prayers, and praises vnto the tr[ue] and liuing God? Prayer is our best aide in trouble, [it] the best defence against the deuill our aduersarie: its t[he] best meanes to driue away euill spirits: in what a fearefull and dangerous case are they in then, who passe ouer many mornings, and many euenings, manie dayes, and manie nights, without praying vnto God, or calling vpon the name of the Lord? How fearefully, and how dangerously doe they lay them downe to sleepe, who doe not first commend themselues into the hands of God? Alas, wretched man, how doest thou know whether thou shalt liue till the next morning? And if thou diest that night, hauing not made thy praiers vnto God, nor commended thy soule to the protection, and safe-keeping of the Lord, thou art in danger of the euill spirits, and to haue thy soule taken from thee that night. Praier is said to be the r *key of the day, and the locke of the night*. It is as a key to open the day vnto vs; for as we cannot goe abroad in the morning, without a key to open the doore; so neither can we, nor may we safely go abroad without praier:

q *Manè ante omnia sacrificabat.*

r *Clauis diei, sera noctis.*

prayer. And it is the locke of the night; for as the locke in the euening shuts vp the doores, that all within the house may be in safety; so payer in the euing shuts vp the day, and keepes vs safe vnder the protection of the Almighty: Praier then should be our first worke, and our last worke: euery day should beginne with prayer, and end with prayer. And in so doing a man might euery morning willingly rise vp from his bed, and euery euening safely lye downe to sleepe, yea, euery day both cheerefully goe about his businesse, and comfortably end his businesse.

CHAP. X.

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The Sixt thing in the Treatise of Praier, is, of 6
the place of praier. Which I consider in a two- The place of praier.
fold respect:

First, as it is in some certaine set place.

Secondly, as it is more generally, in any place, and in euery place. Twofold.

First, the place of prayer may be in some certaine set place: And that is two-fold: 1
In a certaine set place.

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lique place of Gods worship, and the most famous, and glorious place for the seruice of God, was the Temple at *Ierusalem*. For there, in a more speciall manner, God promised his presence: as is euident by *Salomons* praier, which he made vnto the Lord at the dedication of the Temple; and by the Lords answer thereunto. For *Salomon* praieth on this manner: [a] *Haue then respect vnto* a 1 *King.* 8. 28. 29. 30.

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Of the place of Prayer: and first of the publique place of prayer.

THe Sixt thing in the Treatise of Praier, is, of the place of praier. Which I consider in a two-fold respect:

First, as it is in some certaine set place.

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First, the place of prayer may be in some certaine set place: And that is two-fold:

The one, publique.

The other, priuate.

1 In a certaine set place.

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First, of the publique place of praier: The most publique place of Gods worship, and the most famous, and glorious place for the seruice of God, was the Temple at *Ierusalem*. For there, in a more speciall manner, God promised his presence: as is euident by *Salomons* praier, which he made vnto the Lord at the dedication of the Temple; and by the Lords answer thereunto. For *Salomon* praieth on this manner: [a] *Haue thou respect vnto*

1 The publique place of praier.

a 1 *King.* 8. 28. 29. 30.

the prayer of thy seruant, and to his supplication, O Lord my God, to hearken vnto the cry, and to the prayer which thy seruant prayeth before thee to day: that thine eyes may be open towards this house, night and day, euen toward the place of which thou hast said, my name shall be there: that thou maist hearken vnto the praier which thy seruant shall make towards this place. And hearken thou to the supplication of thy seruant, and of thy people Israel, when they shall pray towards this place; and heare thou in heauen thy dwelling place, and when thou hearest, forgiue. And the Lord graciously answered *Salomon*, and said: [b] *I haue heard thy prayer and thy supplication that thou hast made before me: I haue hallowed this house which thou hast built, to put my Name there for euer, & mine eyes & my heart shall be there perpetually.*

b 1 King. 9. 3.

To the Iewes, this Temple that *Salomon* built, was the place of Gods worship: hither the people brought their sacrifices, and burnt offrings, here the people made their praiers twice a day. And hither came all the [c] *males three times in a yeare* to worship God. And at other times when they prayed, they looked towards the Temple at *Ierusalem*, where the Lord had promised his presence, as may be gathered from these words of *Salomons* praier, [d] *Hearken thou to the supplication of thy seruant, and of thy people Israel, when they shall pray towards this place:* and by that which is mentioned concerning *Daniels* praying vnto his God, [e] *His windowes being open in his chamber toward Ierusalem, he kneeled vpon his knees three times a day, and prayed.* In a word, the Temple at Ierusalem, was the place where the Lord manifested his presence, in a more glorious manner, then in any other place in the whole earth besides.

c Deut. 16. 16.

d 1 King. 8. 29.

e Dan. 6. 10.

Quest.

It may here be demaunded; where is now the publique place of Gods worship? for, as for *Ierusalem*, it is defaced, its [f] *layd euen with the ground*: And as for the Temple, it is destroied, and there is not *one stone left vpon another*: neither is the Lords presence so graciously there now, as it was in the dayes of *Salomon*, and in the daies

f Luk. 19. 44.

of

of the Kings of *Iudah*, which succeeded him.

Answ.

I answere, that the Temple at *Ierusalem* was to continue not for euer, but onely for a time; euen till Christ came: And after Christ, then the Temple at *Ierusalem* ceased to be any more the certaine set place of Gods publique worship: as our Sauiour Christ saith to the woman of *Samaria*, g *Woman, beleiue me, the houre commeth when ye shall neither in this mountaine, nor yet at Ierusalem, worship the Father.* And againe, h *The houre commeth, and now is, when the true worshippers shall worship the Father in spirit, and in truth.* Againe, our Sauiour Christ saith, i *Where two, or three, are gathered together in my name, there am I in the middest of them.* Now, whereas God is still to be worshipped, and that Christians are to worship God not onely in priuate, but also in publique; its necessary that Christian people haue decent places for the publike worship of God, which places are our *materiall Churches.* It is apparent that the Iewes, euen whiles that the Temple stood, had their k *Synagogues* in their Cities, whither the people (which were not nigh to *Ierusalem*) came to worship God, and where l *Moses was preached, being read in the Synagogues euery Sabboth day.* So the ancient Christians had their m *Oratories*, that is, *houses of prayer.* Which were the *Lords houses*: And as the *Synagogues* were to the *Iewes*, and *Oratories* to the Christians in the first times, such are our *materiall Churches* to vs in our times. So that when Christian people are assembled together in the name of Christ, to pray vnto God, to praise God, to heare his holy word, and to be partakers of the Sacraments; then we may truely say of the publique place, as *Iacob* said of *Bethel*, n *Surely the Lord is in this place.* And againe, *How dreadfull is this place? This is none other but the house of God, and this is the gate of heauen.*

g *Ioh.* 4. 21.

h *Ver.* 23.

i *Matth.* 18. 20.

k *Luk.* 4. 15. 16.

l *Acts.* 15. 21.

m *Euseb. eccles. hist: l.* 9. *c.* 10.

n *Gen.* 28. 16. 17.

The consideration of this, that there is in the time of the Gospell a publique place for the publique worship of God, euen the *materiall Church*, which may be called the *house of God*, and the *house of Prayer*: serues

Vse. 1.

1

To frequent the house of God.

First, for instruction: and that

First, to teach vs to bee deligent in frequenting and comming to the house of God; duely and diligently to resort to the publique place of Gods worship; to ioyne with the congregation in praying, and praising God; in hearing the word, and receiuing the Sacrament. This dutie the Prophet *Esay* teacheth vs, saying, o *It shall come to passe in the last days, that the mountaine of the Lords house shall bee established in the top of the mountaines, and shall bee exalted aboue the hils: and all nations shall flow vnto it. And many people shall goe and say; Come, and let vs goe vp to the mountaine of the Lord, to the house of the God of Iacob, and hee will teach vs of his wayes, and wee will walke in his pathes.* The mountaine of the Lord was the Temple of the Lord at *Ierusalem*, which stood vpon p *mount Moriah*, whither the *Iewes* came to worship God: but now the mountaine of the Lord is exalted aboue the hills, and all Nations flow vnto it: Now, the mountaine of the Lord is, where the Gospell is preached, and in euery place where the name of the Lord is called vpon. The Church of *England* is the mountaine of the Lord; and our particular Churches, where the Congregation is assembled together for the worship of GOD, are holy mountaines. And therefore, all that be zealous of the Lord, al that loue the Lords house, and all that delight to bee in the holy mountaine of the Lord, should frequent the house of God, and bee willing and ready to come vp to the publique place of Gods worship; and not onely be forward themselues to come to the house of the Lord, but to call vpon their Children and Seruants, and to say to their friends and neighbours, *Come yee, and let vs goe vp to the Mountaine of the Lord, to the house of the God of Iacob, and he will teach vs of his wayes, and we will walke in his pathes.* And all Christian people are bound to frequent, and diligently to come vnto the house of God, the publique place of Gods worship, there to make supplications, prayers, intercessions, and giuing

o *Isa.* 2. 2.

p 2 *Chron.* 3. 1.

Reasons to moue vs to frequent the house of God.

of

of thankes; there to heare the word of God, and to be partakers of the Sacraments, and that for these reasons.

First, the Scripture exhorteth vnto it: the Psalmist saith, [q] *Sing vnto the Lord a new song: and his praise in the congregation of Saints.* Againe, [r] *Praise God in his Sanctuarie.* And againe he saith, [s] *Let vs come before his presence with thankesgiuing.* [t] *O come, let vs worship and bow downe: let vs kneele before the Lord our maker.* Thus the Scripture exhorteth to come to the house of God, and to worship God in the publique place of Gods worship.

1 Scripture.
q *Psal.* 149. 1.
r *Psal.* 150. 1.
s *Psal.* 95. 2.
t *Verse* 6.

Secondly, it was the custome of the people both in Christs time, and after, to come to their *Synagogues* euery Sabboth day to worship God, and to heare the word of God read and preached vnto them: for S. *Luke* saith, that *Iesus* [u] *came to Nazareth, where he had beene brought vp, and as his custome was, he went into the Synagogue on the Sabboth day, and stoode vp for to reade.* And in the Acts of the Apostles, he saith, [x] *Moses of the olde time hath in euery Cittie them that preach him, being read in the Synagogues euery Sabbath day.*

2 Custome of the Church of God.
u *Luk.* 4. 16.
x *Acts* 15. 21.

Thirdly, good men haue had great loue to the house of God, to the publique place of Gods worship, insomuch that when they might haue free accesse to the house of God, they haue reioyced, and beene exceeding glad; as *Dauid*, saying, [y] *I was glad when they said vnto me, let vs goe into the house of the Lord.* Contrariwise, when they could not come to the house of God, to the publique place of Gods worship, to ioyne with the congregation in praying, and praising God, they haue beene exceeding sad, and sorrowfull, heauie hearted, & their soules haue beene euen cast downe within them. Such was *Dauids* zeale to the house of the Lord: saying, [z] *As the Hart panteth after the water brookes, so panteth my soule after thee, O God, my soule thirsteth for God, for the liuing God. When shall I come and appeare before God? My teares haue beene my meate day and night; while they continually say vnto mee,*

3 Good men haue had great loue to the house of God.
y *Psal.* 122. 1.
z *Psal.* 42. 1. 2. 3 4. 5.

where is thy God? when I remember these things, I powre out my soule in me; for I had gone with the multitude, I went with them to the house of God; with the voice of ioy & praise, with a multitude that kept holy day. Why art thou cast downe, O my soule, and why art thou disquieted in me? hope thou in God, for I shall yet praise him for the helpe of his countenance. And againe he saith, [a] *How amiable are thy Tabernacles, O Lord of hostes! my soule longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.*

a Psal. 84.1.2.

4
It is meete and requisite on the Lords day, to be in the Lords house.

Fourthly, It is meete and right, that vpon the Lords day, we be found in the Lords house: for what house can a man be in better then in Gods house? What better company can a man desire to haue, then the companie of the godly? or what better fellowship then the fellowship of the faithfull? what talke, what communication, what conference can be better, then to speake vnto God by prayer, and to heare God speake vnto vs out of his holy word? or what better mirth, then in Gods house to sing Psalmes to the praise of God? Now, the consideration of these things should make vs euery one more diligent in frequenting the house of God.

2
To come into Gods house with reuerence and humility.

Secondly, seeing that there are places consecrated and set apart for the publike worship of God; this may teach vs to come into the house God with all reuerence, and humility, when we come for these holy ends, to pray to God, to praise God, to heare his holy word, and to bee partakers of the Sacraments: for in the performance of these sacred duties the Lord is present, and the holy Angels are present; and God is holy, his Angels are holy, and his word is holy: for this cause, *Moses* comming into the presence of the Lord, is commanded to put his shoes off his feete; [b] *Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.* And *Salomon* giues vs this direction about the manner of our comming into the house of God, [c] *Kepe thy foot when thou goest to the house of God.* Wherefore, when we are going into

b Exod. 3.5.

c Eccles. 5.1.

into the house of God, it is good to say with *Dauid*, [d] *In thy feare will I worship toward thy holy temple.*

[d] *Psal.* 5. 7.

Secondly, this serues for reprehension, and it reproues,

Vse. 2.

First, Those that are negligent in comming to the house of God: many haue little care to frequent Gods house: and make no conscience of sanctifying the Sabboth, and keeping holy the Lords day. Who dedicate that day not to God, but to *Bacchus* and *Venus*: making it a day of reuelling, and banquetting, a day of wantonnesse and wickednesse; who, instead of saying one to another, *Come, let vs goe vp to the mountaine of the Lord, to the house of the God of Iacob*; say, *Come, let vs goe to the Alehouse*, let vs sit there, let vs eate and drinke, and rise vp to play. Is not this plainely to despise Gods house, and to set light by the place of Gods worship? Others are so ouercome with worldlinesse, that they are loath to spare so much time as to consecrate one day of seauen to the seruice of God. Hence it is that some cannot keepe their hands from doing some seruile worke vpon the Sabbath day, and that others (lest they should misse their market, or not come to their iournies end at the set time) labour, and trauaile, and ride on their iourney vpon the Lords day: and that when there is no absolute necessity; but that their iourney and businesse might be otherwise conueniently disposed of, if worldlinesse had not taken too great a rooting in their hearts. Such people had therfore need to repent of their neglect in comming to the publique place of Gods worship; and to be carefull that they henceforward [e] *turne away their foot from doing their owne pleasure, and doing their owne waies on the Lords holy-day.*

1 Against those who are negligent in comming to the house of God.

[e] *Isay* 58. 13.

Secondly, seeing that our materiall Churches are the places of Gods worship; this reproues those who prophane the house of God by any manner of disorder. For this cause our Sauiour Christ was displeased, to see the Temple of the Lord prophaned by those that sold Oxen,

2 Against those which profane the house of God by any disorder.

and Sheepe, and Doues, and changers of money; insomuch that he made a [f] *scourge of small cords, and drove them all out of the Temple.* And *S. Marke* saith, that hee [g] *would not suffer that any man should carry any vessell thorough the Temple.* And yet this Temple was not the Sanctuary, but onely the Court of the Temple, which Christ would not haue to be prophaned.

f *Iohn* 2.15.

g *Marke* 11.16.

3 Against those who will not willingly contribute to the maintenance & reparation of the Church.

Thirdly, here they are reproued, who are backward and vnwilling to contribute to the necessarie maintenance and reparation of the materiall Church; *Dauid*, that holy man of God, did purpose (such was his zeale) to build a house for the Lord; for he reasoned thus: [h] *I dwell in a house of Cedar, but the Arke of God dwelleth within curtaines.* This saying of *Dauid* is verified with many, in many places of our Land, though they cast not so farre as *Dauid* did, neither haue hearts so zealously affected as *Dauid* had; for many men build faire and goodly houses for themselues, but build, what doe I say build? repaire not the houses of God, which are built to their hands: and many men are careful enough to beautifie and adorne their owne houses, with great cost; but care not in what case the house of God be. They dwell in their [i] *sieled houses*, and suffer the house of God to *lye waste*. Let such men search their owne hearts, and they shall finde, that they come farre short of *Dauids* zeale to the house of God.

h *Sam.* 7.2.

i *Hagg.* 1.4.

CHAP.

CHAP. XI.

Of the priuate place of praier: where, of domesticall, or Houshold praier; and also of Secret praier in the Chamber, or in any secret place.

2 The priuate place of prayer. Twofold.

AS publique praier hath ordinarily a certaine set place, the house of God; so hath also priuate praier, and the place for priuate praier is twofold.

1 In the house.

The one, domesticall; in the house with the familie the other, secret, in the chamber or in any other secret place:

Therein Two things.

First, of domesticall, or houshold praier:

In handling, whereof, I will

First shew, to whom this dutie chiefely belongeth.

Secondly vse reasons to perswade thereunto.

1 To whom the performance thereof chiefely belongeth. namely, to the Master of the house.

For the First: The performance of houshold praier together with the familie, is a dutie chiefely, and principally, belonging to housholders, to Parents, and masters of families. As vpon the Lords day, Parents and masters of families, are bound not only to come to the house of God themselues, but likewise to bring with them, their children and seruants to the publique worship of God: so likewise in the house; Parents and Masters of families are bound, morning and euening, and at all times of the day when they receiue their meate; to pray to God, and to praise God, either themselues, if they haue knowledge, and abilitie to performe the same: or else, to see it performed by some other; and that through their default, praier and thanksgiuing be not omitted:

And that.

And that for these reasons:

1 In regard of order and to auoid confusion in the familie

First, This is our daily seruice, and spirituall sacrifice; morning and euening to call vpon the name of the Lord, to pray vnto him, and to praise him: in the morning,

ning, before we beginne our worke, at our meales, when we receiue our meate; and at night, when we haue ended our busines, before we lay vs downe to sleepe: now, there ought to be an order for the obseruing of this seruice and worship of God; and to whom in all the family should this care and dutie belong, to see this seruice performed, but to him who is the head of the house? so then the care of the performance of this dutie, lies principally vpon the master of the house, in regard of order, and to auoide confusion in the familie.

2 Parents and masters of houses are so charged and commanded.

Secondly, this dutie of worshipping God, and doing him seruice priuately in the house, is a dutie wherewith Parents and masters of families are charged: *Moses*, the the man of God, exhorting the Children of *Israel* to obedience, directeth his speech to the heades of the houses, the masters of families, saying,

a *Deut.6.6.7.* *These words which I command thee this day, shall be in thine heart, & thou shalt teach them diligently vnto thy children, and shalt talke of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe and when thou risest vp.* So the obseruation of the Sabbath lieth chiefely vpon all heads of houses, and masters of families; they must not only sanctifie the Sabbath themselues, but likewise, see that their children and seruants doe sanctifie it, for its said, *Remember the Sabbath day, to keepe it holy, &c. In it thou shalt not doe any worke, thou, nor thy sonne nor thy daughter, thy man-seruant, nor thy maid-seruant, &c.* Now, the Sabbath is sanctified, not onely by reading the Scriptures, hearing the word, meditation &c. But likewise, by praying, and praising God: and that, not only publiquely in the Church, but also priuately at home, where, Parents, and Masters of families haue the chiefe command. Wherefore, I conclude, that the care of performing the dutie of praying, and praysing God in the familie, belongs to the master of the familie.

b *Exod.20.8,9. 10.*

2 Reasons to perswade to House-

Now the reasons which may perswade all parents, & householders,

house-holders, to the practise of this dutie, are these:

First, Examples of holy, and good men: *Abraham* receiueth this commendation from the Lord; [c] *I know him, that he will commaund his children, and his houshold after him, and they shall keepe the way of the Lord.* *Abraham* had care to instruct his children, and seruants, in the wayes of the Lord, and to teach his houshold how to worship God: When *Abraham* pitched his tent on the mountaine on the [d] *East of Bethel, there he builded an altar vnto the Lord, and called vpon the Name of the Lord.* That is, as [e] *some* expound it, he called together his house holde, and there instructed them concerning the true worship of the true, and onely God; he *prayed with them*, and offered sacrifice to the Lord. *Iesh*ua hath this worthie saying to the children of *Israel*, [f] *choose you this day whom you will serue, whether the gods which your fathers serued, that were on the other side of the flood, or the gods of the Amorites; in whose land ye dwell: But as for me and my house, we will serue the Lord.* Now, this is one principall part in the worship and seruice of God, to pray to the Lord, and to call vpon his name. For this cause, those houshold and families which haue made conscience of worshipping God in their houses, haue beene called Churches: as the houshold of *Priscilla* and *Aquila*, is called by the name of a Church, [g] *Greet Priscilla and Aquila*; [h] *likewise greet the Church that is in their house.*

1 Good men haue vsed it.

c *Gen.* 18. 19.

d *Gen.* 12. 8.

e *Muscul. in Gen.* 12.

f *Iosh.* 24. 15.

g *Rom.* 16. 3.

h *Ver.* 5.

The second reason, I take from the necessitie of performing this dutie.

Praier in our houses, is necessarie to be vsed; for

2 Houshold praier is necessary: For

First, without Praier, we can expect no blessing, nor be assured of any good successe vpon our labours, and businesse which we take in hand: wherefore it is said in the *Psalmes*, * *Except the Lord build the house, they labour in vaine that build it: except the Lord keepe the Cittie, the watch-man waketh but in vaine. It is vaine for you to rise vp early, to sit vp late, to eate the bread of sorrowes: for so he giueth his beloued sleepe.* The meaning, is, that the affaires,

1 Without praying to God, we can looke for no blessing vpon our labours

* *Psal.* 127. 1. 2.

faires, the labours, & businesse which men take in hand, doe not prosper, except the Lord giue a blessing to their labours: and the meanes to procure a blessing, is by praier. In the morning, before we begin our worke, to pray to the Lord for a blessing; and in the euening before we lie downe, to praise God for his blessings. S. *Iames* tells vs, that [l] *euery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of lights*: and againe he saith, [m] *ye lust, and haue not: ye kill, and desire to haue, and cannot obtaine: ye fight and warre, yet ye haue not, because ye aske not.* Giuing vs to vnderstand, that if we would haue any blessing from God, we must aske it at Gods hands, we must pray to God, and call vpon the name of the Lord.

l *Iam.* 1. 17.

m *Iam.* 4. 2.

2 Families that call not vpon the name of the Lord, are heathenish: and subiect to Gods wrath.

Secondly, Families that call not vpon the name of the Lord, are noted to be heathenish; and the wrath of God hangs ouer them; which the Prophet *Ieremie* sheweth, saying, [n] *powre out thy furie vpon the heathen that know thee not, and vpon the families that call not vpon thy name.* He saith two things: first, they that doe not call vpon the name of the Lord, are like to heathen men which know not God: secondly, he lets all such as doe not call vpon the name of the Lord, know, and vnderstand, that they are in a verie fearefull and dangerous case; for the furie and wrath of God hangs ouer those countries, cities, and townes, ouer those houses, and families that call not vpon the name of the Lord.

n *Iere.* 10. 25.

Vse. Against those who neglect house-hold prayer.

Now, whereas houshold prayer ought to be vsed, and is so necessarie, as hath beene shewed; the consideration hereof, serues to reproue those who neglect, and omit this dutie. [o] *Abraham*, in the place where he *pitched his tent, there he builded an altar vnto the Lord, and called vpon the name of the Lord.* All men are for the most part, carefull enough to prouide them houses; but when they haue built them houses, they are not carefull with *Abraham*, to build an *altar*: they doe not set vp the worship of God in their houses. This is held by some, to be too much

o *Gen.* 12. 8.

much adoe; and they that vse prayer in their houses, are thought by some, to be too precise: and many are afraid, if they should vse Praier in their houses, lest they should be accounted so too: this hindereth manie from the practise of this religious dutie. But consider ô man, in what a dangerous case thou art, if thou doest negligently omit, or wilfully contemne this godly, and religious dutie; for, thou canst looke for no fauour from God, nor expect any blessing vpon the labours, & busines, which either thou, or any of thy household goeth about, except that supplications, and praiers be made vnto God. And what? fearest thou nothing the wrath and vengeance of God, which hangeth ouer thee, and thy house, as long as thou callest not vpon the name of the Lord? O consider these things, and repent of this neglect. Wherefore, if any one hath altogether omitted this dutie, let him now at the length with *Abraham*, build an *altar* to the Lord, let him set vp the worship of God in his house, and call vpon the name of the Lord. If any one hath beene negligent in performance of this dutie, let him repent of that neglect, and be more diligent in the practise of the same; and whosoeuer doth vse it, let him be encouraged to be constant in the same. Knowing this, that no man shall serue the Lord in vaine; but as the Prophet *Malachie* saith, the day shall come, when ye shall p *discerne betweene the righteous and the wicked, betweene him that serueth God, and him that serueth him not.* And this, of domesticall, or houshold Prayer.

p *Mal.* 3. 18.

2 The secret place, for secret Prayer.

The second place for priuate Prayer, is the secret place: for as there is a publike place, for all the Congregation to pray together, which is the Church; and as there is a place for the household, and familie to pray together, which is euery mans owne house; so there is a more priuate, and secret place, for a man to pray alone; which is his chamber, or closet, or any other secret place. Of this place our Sauiour *Christ* speaketh, enioyning vs to pray in secret: q *When thou prayest, enter into thy closet, & when thou*

q *Mat.* 6. 6.

thou hast shut thy doore, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. Now, this place of Prayer, is said to be *secret*,

1 First, because a Christian may be in his chamber, closet, or other secret place, so priuate to himselfe, that no eye of man can see him, neither any eare of man heare him, onely God seeth, and heareth him.

2 Secondly, because there, a sinner may without feare, or shame, make knowne vnto God the verie secrets of his heart; may powre out the griefes of his soule before the Lord, and not be ashamed to confesse his sins whatsoeuer they are, how fowle soeuer they be, how hainous, or how grieuous soeuer they be. Because the Lord hath promised, that the Prayer which is made in secret, the Father which seeth in secret, will reward it openly. And yet he that prayeth alone, in secret, if he pray in sincerite, and truth of heart, is not alone; for God is with him, God seeth, and heareth him; God doth regard him, and will reward him: God regardeth his Prayer in *secret*, and will reward him *openly*.

Vse.

This serues to reproue,

1 Against those who pray not in secret.

First, those, who neglect this dutie of praying in *secret*; Some thinke that praying in the Church is sufficient, and that they need not, at least, so much, and so often, to be praying in the house, or chamber. Others, are so highly conceited of house-hold Prayer, that they esteeme lesse of publique Prayer, and often omit prayer in secret: but we ought to know, and vnderstand, that there is a necessitie in this, as well as in the other.

2 Against those who sinne in secret, but doe not pray in secret.

Secondly, here they are reproued, who sinne in secret, but doe not humble themselues in secret before the Lord, confessing their sinnes, and craving pardon at Gods hands. Tell me thou that sinnest in secret, and hast so little deuotion to pray to God in secret; what hope canst thou haue, that God will reward thee with any blessing? nay rather, for thy secret sinnes, expect an open punishment: yea, woe vnto thee, except thou repent of

of thy secret sins, and pray vnto God, that God in mercie may couer them, and not lay them open, to thy perpetuall shame.

CHAP. XII.

Of the place of Prayer more generall, and vnlimited.

HItherto of the place of Prayer, as it is ordinarily vsed to be in some certaine set place, as in the Church, house, chamber, closet, or any secret place.

2 The place of Prayer more generally, in any place.

Secondly, the place of Prayer more generally, is in any place, euery where, and in euery place, as necessitie requireth, and as occasion is offered. Our Sauiour saith, [a] *Where two or three are gathered together in my name, there am I in the midst of them.* S[t] *Paul* saith, [b] *I will therefore that men pray euery where, lifting vp holy hands, without wrath and doubting.* So that now in the time of the Gospell, we are not limited to any certaine set place, but a Christian may pray *euery where*, or [c] *in euery place.* And this praying *euery where*, or *in euery place*, is to be considered two wayes:

a *Mat.* 18. 20.
b 1. *Tim* 2. 8.
c ἐν παντὶ τόπῳ.

Considered two wayes.

1 In regard of the present occasion in any place.

First, when any one, vpon a iust occasion, doth vpon the suddaine, lift vp his heart, and pray vnto God, for some temporall blessing, or some spirituall grace; or feeling some present temptation, makes a present supplication against it: or being in any present danger, prayeth for deliuerance; or when he meditateth of the goodnesse of the Lord toward him, he presently blesseth God in his heart. These are prayers, which, for the shortnes and suddennesse of them are called *eiaculations*, spirituall darts of the hart, arising from the motion of the good Spirit. These prayers a man may make, yea, and the godly man doth make, at all times when occasion is offered,

fered, and in all places whereſoeuer he is: whether he be in the Church, or in the chamber, whether in the houſe, or in the field: whether he be ſitting, or walking; whether going, or riding; whether lying downe, or riſing vp.

2 In regard of the preſent neceſſitie, hindering him from the publique place of Prayer.

Secondly, a man may pray *euery where*, or *in euery place*, when as by ſome vrgent occaſion, or extraordinarie employment, or for want of libertie, or by reaſon of ſickneſſe, or infirmitie, he cannot come to the houſe of God, to ioyne with the Congregation; nor yet be preſent with his Familie in his owne houſe; in ſuch caſes, whereſoeuer a man prayeth, the place hindereth not his prayers from aſcending vp to the throne of God. For Gods eares are open to the righteous that call vpon him, in all places alike: and God heareth the Prayers of the righteous as well in one place, as in another. *Hezekiah* lying ſicke on his bed, prayed vnto the Lord, for its ſaid, that [d] *he turned his face to the wall, and prayed vnto the Lord.* *Ieremie* prayeth in the dungeon, [e] *I called vpon thy name, O Lord, out of the low dungeon.* *Daniel* prayeth in his [f] *Chamber.* *Ionah* prayeth to the Lord his God, [g] *out of the fiſhes belly.* *Cornelius* prayed [h] *in his houſe.* *Paul* and *Silas* being in [i] *priſon, prayed, and ſang praiſes vnto God.* *Paul* [k] *kneeled downe on the (Sea) ſhore, and prayed.* Now, theſe were all holy, and deuout men, and had their Prayers heard: God regarded and heard the Prayers which they made, ſome on their beds, ſome in the priſon, ſome in the dungeon, ſome in their houſes, ſome in their chambers, and ſome on the Sea-ſhore. So then, although ordinarily, the Church be the place for publique prayer; a mans houſe, for houſhold prayer; and the chamber, or cloſet, for more priuate, or ſecret Prayer; yet in caſe of neceſſitie, not onely the Church, or houſe, or chamber; but any place may be the place of Prayer: in what place ſoeuer a man be, he may pray, *lifting vp* as the Apoſtle ſaith, *holy* (and pure) *hands*, to which, agreeth the ſaying of S[t] *Ambroſe*; [l] *It is not the place that commendeth a mans Prayer,*

d *Iſa.* 38. 1. 2.
e *Lam.* 3. 55.
f *Dan.* 6. 10.
g *Ion.* 2. 1.
h *Act.* 10. 30.
i *Act.* 16. 24. 25
k *Act.* 21. 5.

l *Non locus orationem commendat, ſed deuotus animus.* Amb. in Rom. 1.

Prayer, but the deuout mind of him that prayeth.

The consideration of this, that God heareth in euery place, and that the Apostle will haue vs to pray *euery where*; doth minister consolation and great comfort vnto those, who, in regard of some present necessitie, or infirmitie, cannot come to the house of God, to ioyne with the Congregation in the publique place of Gods worship: as captiues, and prisoners, souldiers, sailers, & passengers; as sicke persons, lying sicke on their beds, or being diseased with infirmitie & paine: the case of all these, is such, that they cannot come to the publique place of Gods worship, to the house of Prayer. What then? are they therefore barred from Prayer? and are they therefore depriued of the benefit of calling vpon the name of the Lord? or if they pray, will not God heare their prayers, because they come not to the Church to pray? nay, not so: but if the Prisoner that lieth in prison fast bound with chaines, can with *Paul* and *Silas*, pray, and prayse God, God can and will heare his Prayer, euen in the prison, and in the dungeon: so Merchants, sailers, passengers on the seas, and souldiers in the field, though they be farre from any Church, if they can deuoutly, and hartily call vpon the name of the Lord, whether it be on the sea, or on the land, the Lord can heare them all, as well as he heard the Prayer of *Paul* on the Sea-shore; and of *Ionah* in the Whales belly, in the depth of the sea. And for those that lie sicke on their beds, or are diseased with any infirmitie, and paine of bodie, so that they cannot come to the Church, but necessarily remaine at home; herein is their comfort, the Lord can heare, and doth heare in *secret*, in the *house*, and *chamber*, as well as in the Church; as the Lord seeth in all places, so doth he also heare at all times, and in all places: and if they *lift vp* as the Apostle saith, *holy* & pure *hands, without wrath and doubting*, no doubt but the Lord heareth their prayers, though (through necessitie) they pray at home. The place hinders not: euerie place is pure, if the heart

Vse. Consolation to those, who vpon iust occasion, and meere necessitie, are hindered from comming to the house of God.

be pure: it is the mind, the heart, and the affection of him that prayeth, which God regardeth, more then the place where he prayeth. And this, concerning the place of Prayer.

CHAP. XIII.

Of the manner how we are to pray aright: and First, of preparation before we pray, and of Attention in praying.

7 The manner how we may pray aright. Nine things required thereunto.

THE Seuenth thing in the treatise of Prayer, is concerning the manner how we may pray aright, that our praiers may be acceptable and well pleasing vnto almighty God. And in the framing of our praiers aright, their are nine things required; all, of absolute necessitie to the making of a good, and acceptable prayer:

1 Preparation. Standing in two things.

The first whereof, is Preparation:

And the preparing of our selues aright for prayer stands specially in these two things.

1 A withdrawing the mind from the world.

First, in withdrawing the minde from the busie cares of the world:

2 A drawing the heart vp vnto God.

Secondly, in setting the heart vpon God, thinking with our selues, and seriously meditating, both of the Lord God to whom we pray, as also for what we pray: considering with our selues, in whose presence we are to appeare, when we fall downe to praier: praying to the Lord, to direct vs by his holy spirit, that we may pray aright, and aske such things as are agreeable to his will: Now, when the minde is not busie about the cares of the world; and the thoughts of the heart are thus drawne vp vnto God, then is the soule more fit, and better prepared to pray vnto God. To this preparation, *Salomon* exhorteth vs, saying, [a] *Be not rash with thy mouth, and let not thine heart be hastie to vtter any thing before God*; to which

a *Eccles.* 5.

which agreeth the saying of the sonne of *Syrach*, [b] *Before thou praiest, prepare thy selfe, and be not as one that tempteth the Lord.* Where, the wise man sheweth two things, the one, is the dutie required, namely, to prepare our selues for praier, before we pray; the other, is the necessitie of this preparation, for if we doe not prepare our selues, before we pray, we are to be reckoned in the number of those that *tempt* God.

[b] *Eccles* 18. 23.

Vse, Against hastie & rash praying.

This serues to reproue, all rash, suddaine, and hastie manner of praying; when men come to pray, and doe not prepare themselues before hand: but come to the performance of that dutie, rashly, without meditation, and due preparation. Consider with me: if a man haue a petition to preferre to the Kings Maiesty, and hath that fauour granted him, that he may haue accesse into the Kings presence; or if his suite be but to some great Lord, and honourable person; what preparation will that man make beforehand? how carefull will he be to looke to his apparrell, that it be handsome? to see to his hands, and face, that they be cleane? and how carefull will he be of his gesture and behauiour? thinking with himselfe, how shall I behaue my selfe, when I come into the presence of so great a man? and how circumspect will he be of his words, to place his words aright, that so he may receiue a good answere? And if a man be thus carefull, and circumspect, to prepare himselfe when he shall come into the presence of an earthly King, or before some great Lord; ô how carefull, and how circumspect ought euery one to be, when we come to appeare before the Lord, the great God, and King of [illegible] the earth? when we come to tread in the courts of the [illegible]s house, and to call vpon his holy name, either publiquely, or priuatly, how carefull ought we to be, to looke to the inward garment of our conscience, that it be white and cleane? to wash our hands in innocency, before we come to the altar of the Lord? to looke to our gesture and behauiour that it be with all reuerence? and to be watchfull ouer

our words, that we be not rash with our mouth, nor hastie to vtter any thing before God? and this, of preparation before we pray.

2 Attention in praying.

The Second thing required in the framing of our praiers aright, is Attention in praying. Before we pray, we must make preparation for prayer: and in praying, we must be carefull to pray with attention, to pray with the heart & affection, lest we be in the number of those, who [c] *draw neere to God with their mouth, and with their lips doe honour him, but haue remooued their heart farre from him*: And this attention in praying stands specially in three things.

c *Isa.* 29.13. Standing in three things.

1 Attending the matter of prayer.

First, in praying, wee must carefully attend to the words which we vtter; lest, we erre in the matter of praier, and so may pray amisse.

2 Hauing respect to the sence; vnderstanding what we pray. d 1 *Cor.* 14.15.

Secondly, in praying, wee must haue regard to the sence and meaning of the words which we vtter, vnderstanding what we pray: that we may pray as the Apostle saith, [d] *With the Spirit, and pray with the vnderstanding also.*

3 The heart must be fixed vpon God.

Thirdly, in praying our mind must be aboue, and our heart so fixed vpon God, that it do not wander from God, through by-thoughts. These three things are requisite for our attention in praying.

Vse. Against those who in praying giue liberty to their wandring thoughts.

The consideration of this attention in praying, reproues those, who in time of praying, either publiquely, or priuately, haue many wandring thoughts and worldly cogitations. So that, although they bow their knees, yet their hearts are little mooued; though their bodies be in the Church, their minds are abroad; and though their mouths vtter words, and their lips mooue apace, yet their hearts are on the world, and the things on the world; either on the profits, or pleasures of the world.

Quest.

Here some may say, it is true, I confesse; in praying, whether in publique or priuate, I haue sundry distractions, and many wandring thoughts which trouble mee, and

and hinder my deuotion; how should I be rid of them or what remedie is to be vsed against them?

Answ. I answere; the best remedy is, earnestly to striue against them, to be displeased at them, to striue against them, and to driue them away, as [c] *Abraham droue away the Fowles, which would haue deuoured his sacrifice.* For, to giue a willing consent vnto wandring thoughts, and worldly cogitations, which arise in the minde at the time of praier, and to please our selues therewith, is sinfull: it sheweth small deuotion, and argueth little or no preparatiō before hand: but to haue a sence & feeling of our wandring thoughts, & withall to dislike thē, to striue against them, & to labour to driue them away; is a signe of grace, and argueth a heart deuoutely affected.

[c] Gen. 15. 11.

CHAP. XIIII.

Of Humilitie in praying: and of auoiding vaine repetitions.

3 Humilitie in praying. Twofold.

THe third thing required in praying, is Humilitie: And humiltie in praying is two fold.
The one, is outward.
The other, Inward.

1 Outward humilitie. Shewed by outward gestures as.

First, of outward Humilitie: Outward humilitie in praying is shewed by our outward gesture; Now the Scripture mentioneth diuers sorts of gestures, which haue beene vsed in praying; but the Scripture doth not binde vs by precept to the strict obseruance of any certaine gesture in praying; onely it lets vs see by examples, what hath been the custome of the Church of God, concerning gesture in praying.

1 Standing. [a] *Luk.* 18. 11. [b] *Vers.* 13.

First, Standing hath beene a gesture vsed in prayer. [a] *The Pharisee stood and prayed:* And of the Publican its said, that he was [b] *standing a farre off.* And I finde it de-

creed in a generall Councell, that according to the custome of the Churches, the people [c] *should pray standing.*

Secondly, Kneeling is a gesture commended vnto vs, by the practise of godly and deuoute men; *Salomon* in his prayer at the dedication of the Temple, kneeled downe and praied, for it is said, [d] *When Salomon had made an end of praying all this prayer, and supplication vnto the Lord, he arose from before the altar of the Lord, from kneeling on his knees.* *David* saith, [e] *O come, let vs worship and bow downe; let vs kneele before the Lord our maker.* So *Daniel* [f] *kneeled vpon his knees three times a day, and prayed.* And *Paul*, when he was ready to take ship, [g] *kneeled downe on the shore, and prayed.* And Christ himselfe [h] *kneeled downe, and prayed.*

Thirdly, Lifting vp of the hands is gesture vsed in prayer; *Dauid* vsed it, for he saith, [i] *Heare the voice of my supplications, when I crie vnto thee; when I lift vp my hands towards thy holy Oracle.* And S[t]. *Paul* saith, [k] *I will that men pray euery where, lifting vp holy hands.*

Fourthly, Looking vp to heauen is a gesture vsed in prayer: this gesture our Sauiour Christ vsed, when hee fed the fiue thousand with fiue loaues and two fishes; [l] *Looking vp to heauen, hee blessed, and brake, and gaue the loaues to his Disciples, and the Disciples to the multitude.* Besides these, to pray [m] *bareheaded*, to [n] *smite vpon the breast*; testifying thereby the sorrow and griefe of the heart, and such like, are outward gestures vsed in prayer.

But notwithstanding this diuersity of gesture in praying, and that a Christian hath more libertie for his gesture in priuate; yet, both in publique and priuate, wee are to vse such outward gesture as may manifest the inward humilitie of the heart; and in publique, wee are to conforme our selues to the same gesture which is vsed in the Church where we liue; lest, vsing a gesture different from that which is receiued, and vsed in the Church, wee giue occasion of offence; and the rather, because the Apostle speaking of the well ordering of the Church, saith, [o] *Let*

c *Prostantes ad orationem, vota Domino reddamus. Concil. Nicen. 1. Can. 20.*

2 Kneeling.
d 1 *Kin.* 8. 54.

e *Psal.* 95. 6.

f *Dan.* 6. 10.
g *Acts.* 21. 5.

h *Luk.* 22. 41.

3 Lifting vp of the hands.
i *Psal.* 28. 2.
k 1 *Tim.* 2. 8.

4 Looking vp to Heauen.
l *Matth.* 14. 19.
m 1 *Cor.* 11. 4.
n *Luk.* 18. 13.

o *Let all things be done decently, and in order.* Now, for a man in time of publique prayer, to vse a gesture different from the rest of the Congregation, as to sit, when the rest kneele; to be couered when the rest are bareheaded, &c. is no decency, nor order; but vnseemlinesse, and disorder. o 1 Cor. 14. 40.

The consideration of this diuersity of gesture in praiing, and that a Christian is not limitted to the vsing of this, or that certaine gesture, at all times; doth yeeld consolation to all sicke persons, and lame people; to all that are so holden with infirmitie in their limbes, or are so weake in body, that they cannot bow their body, nor bend their knees, according to the vsuall custome of the Church; for God doth not so much regard the outward gesture of bowing the body, and bending the knee, as the bowing and bending of the heart: and therefore if the heart be right in the sight of God, and if the minde be attentiue in praying, God will not despise the prayer of him that prayeth, though hee doe not kneele; If through sickneſſe, or infirmity, he cannot bend the knee of his body, it is sufficient before God, if hee bend the knee of his heart. And therefore we finde *Dauid* praying, and that earnestly, with teares, not kneeling vpon his knees, but lying vpon the p *bed* of his sickneſſe: so likewise *Hezekiah* being q *sicke vnto death, turned his face to the wall, and prayed vnto the Lord.* And it is recorded of *Iacob*, that when he blessed the two sonnes of *Ioseph*, *Ephraim*, and *Manasses*, that is, when he prayed to God to blesse them, and foretold their future state, hee r *sate vpon the bed.* Necessity then dispenseth with the outward gesture in prayer. And this, of outward humility in praying. *Vse.* Consolation to sicke persons, and lame people. p *Psal.* 6. 6. q 2 *Kin.* 20. 1. 2. r *Gen.* 48. 2. 15.

The other kinde of Humility in praying, is Inward: which inward humility is the humbleneſſe of the heart, the lowly bowing of the heart, and the bending of the knees of the heart. Of this humility it is that the Lord speakes to *Salomon*, saying, s *If my people which are called* 2 Inward humilitie. s 2 *Chron.* 7. 14.

by my name, shall humble themselues, and pray, and seeke my face, and turne from their wicked wayes; then will I heare from heauen, and will forgiue their sinne, and will heale their Land. If the people in their distresse would haue the Lord to be gracious and mercifull vnto them, and deliuer them, they must pray, but they must pray with humility and humblenes of mind, they must bring downe the stubbornnesse of their heart, & humble their soules, they must humble themselues, and pray. And this is done by an humble acknowledgement of our owne vnrighteousnesse, wickednesse, and vnworthinesse. As *Iacob* doth, saying, [t] *I am not worthy of the least of all thy mercies, and of all the truth, which thou hast shewed vnto thy seruant.* So *Daniel* confesseth, saying, [u] *O Lord, righteousnes belongeth vnto thee, but vnto vs confusion of faces, &c.* And againe, he saith, *O Lord, to vs belongeth confusion of face, to our Kings, to our Princes, and to our Fathers; because wee haue sinned against thee.* This was the humilitie of the Centurion, who said vnto Christ, [x] *Lord, I am not worthy that thou shouldest come vnder my roofe.* And of the prodigall sonne, humbling himselfe before his Father, and saying, [y] *Father, I haue sinned against heauen, and in thy sight, and am no more worthy to be called thy sonne.* And this humility in prayer is acceptable with God, and is of great force to mooue the Lord to be mercifull vnto vs, to encline his eares to our prayers, to heare vs, and helpe vs in the time of our neede: as the Lord promiseth *Salomon*, saying, [z] *If my people will humble themselues and pray, &c. then will I heare from heauen; and will forgiue their sinne, and will heale their Land.* And the wise Sonne of *Sirach* saith, [a] *The prayer of the humble pierceth the clowdes.*

t *Gen.* 32.10.

u *Dan.* 9.7 8.

x *Mat.* 8.8.

y *Luk* 15.21.

z 2 *Chron.* 7. 14.

a *Eccles.* 35. 17.

Vse. Against those who giue vnto God onely outward worship.

The consideration of this inward humility required in praying: serues to reprooue the hypocrisie of those, who, in their worshipping of God, giue vnto the Lord but onely outward worship; they are content, according to vsuall custome, to bare the head, to bow the body, and

and bend the knee, as others doe; but for humbling of the soule, bowing of the heart, contrition of spirit, and drawing vp of the thoughts vnto God, these, with many, are not, or but sleightly performed.

But, what shall it profit thee, O man, or what reward shalt thou haue, if thou vncouerest thy head, and couerest thy sinnes? if thou bowest thy body, and doest not humble thy soule? if thou bendest thy knee, and hast within thee a hard and stubborne heart? or what great thing doest thou, if thou onely bringest thy bodie neere vnto God, and honourest him with thy lips, and tongue, when as thy heart is farre from God? The outward humbling of the bodie alone may content men, but cannot please God: the inward humilitie of the heart is most acceptable to God: but both ioyned together, are best pleasing both to God and man: and this, of humility in praying.

4 The auoiding of vaine repetitions in praying. Twofold. 1 Battologie. 2 Polylogie.

The 4. thing required in the framing of our praiers, is, that we be carefull to auoide vaine repetitions. And this fault of vsing vaine repetitions stands in two things;

First, in a vaine and idle repeating of the same things; making the same petitions againe and againe, this is properly called *Battologie*, or vaine repetition.

Secondly, in multitude of words, regarding more the multitude of words and length of time, in praying, then either the matter of prayer, or the fence of the words vttered in praying: this is properly called *Polylogie*, or much talking. Both which are reprooued by our Sauiour Christ, saying,[b] *When ye pray, vse not vaine repetitions, as the heathen doe. For they thinke that they shall be heard in their much speaking.* Now, in praying we must auoide *vaine repetitions*, and *much speaking*.

b *Matth.* 6 7. Vaine repetition to be auoyded. For. 1 It is but lip labour. 2 It is heathenish.

First, because that therein there is much labour of the lips, but little mouing of the heart, which is a thing displeasing vnto God.

Secondly, because this is the manner of the heathen which know not God: wherefore, saith our Sauiour, *When*

when ye pray, vse not vaine repetitions, as the heathen doe.

3 God doth not therefore the sooner heare them.

Thirdly, God doth not heare men the sooner because of their much speaking, and many words, for the heathen *thinke* (saith our Sauiour) that they shall be heard for their *much speaking*. They *thinke* so, but it is not so.

4 It is not needfull. c *Math.* 6.8.

Fourthly, it is not needfull to vse vaine repetitions in praying to the Lord, nor to wearie him with much talking, for the Lord knoweth what things we stand in need of before we pray, as our Sauiour also saith, c *Be not therefore like vnto them*, that is, *the heathen, for your Father knoweth what things ye haue need of, before ye aske him.*

Vse.

The consideration of the vnlawfulnesse of vsing *vaine repetitions*, and *much speaking* in prayer, serues to reproue,

1 Against those who tie themselues to an often repeating of the same prayers.

First, those who tie themselues to a set number of praiers, and to a strict obseruation of repeating often ouer their praiers, as the Lords prayer; yea, those which are no prayers, as the *Aue*, and the *Creed*; the one being but a Salutation, and the other a confession of our Faith.

2 Against those who in their conceiued praiers, vse often repetitions.

Secondly, here they are reproued, who in their *conceiued* praiers, either through want of knowledge, or affecting length of time; vse many words, and often repetitions of the same things, and for the most part, disorderly placed.

Quest.

Here it may be demanded, whether the vsing of long prayers be lawfull, or whether long praying be not forbidden vnder that which our Sauiour calleth *much speaking*?

Answ.

I answer; if any one vse many words to prolong the time, pleasing himselfe in the multitude of words, and priding himselfe in this, that he is able to hold out long in praying, (though it be with sundry repetitions of the same things) this is sinnefull: but a long praier is not simplie vnlawfull. And that is not properly said to bee a long prayer, wherein there is nothing d *superfluous*, nor idle; but that is a long prayer, which abounds with

d *Longa non est, in qua nihil redundat.*

superfluity

superfluity of speech; hauing little matter, but manie words, and many repetitions of the same things: that's a long, and a tedious Praier.

CHAP. XV.

Of Feruencie, and Perseuerance in Prayer.

THE fift thing necessarily required in praying, is Feruencie in Prayer. Of which Saint *Iames* saith, [a] *the effectuall feruent Prayer of a righteous man auaileth much.* Praier auaileth much; but what praier is it that auaileth much? It is the *feruent* and *earnest* Praier. We haue sundrie examples in the Scriptures, of this *feruencie* in praying. *Dauid* praieth thus, [b] *Heare the right, ô Lord, attend vnto my cry, giue eare vnto my Prayer, that goeth not out of fained lips.* Againe, hee prayeth, saying, [c] *Lord heare my voice; let thine eares bee attentiue to the voice of my supplications.* And againe, [d] *heare my Praier, O Lord, and giue eare vnto my crie, hold not thy peace at my teares.* So *Daniel* prayeth in feruencie of spirit, [e] *O Lord heare, O Lord forgiue, O Lord hearken and doe:* Where, the doubling, and trebling of their requests, argueth the feruencie of their Praiers. The two blind-men mentioned by S. *Mathew*, hearing that *Iesus* passed by, cried out, saying, [f] *Haue mercie on vs, O Lord thou sonne of Dauid.* And when the multitude rebuked them, its said, *They cryed the more, saying, haue mercie on vs, O Lord, thou sonne of Dauid.* Thus earnestly did the woman of *Canaan* pray for her daughter. Shee comming vnto Christ, [g] *cried vnto him, saying, haue mercie on me, O Lord thou sonne of Dauid, my daughter is grieuously vexed with a Deuill. But he answered her not a word.* Then his Disciples pitying her, spake vnto him in her behalfe, beseeching him to helpe her; and he giues a cold answere, saying,

5 Feruencie in Prayer.

a *Iam.* 5. 16.

b *Psal.* 17. 1.

c *Psal.* 130. 2.

d *Psal.* 39. 12.

e *Dan.* 9. 19.

f *Mat.* 20. 30. 31

g *Mat.* 15. 22.

ing, [h] *I am not sent, but vnto the lost sheepe of the house of Israel.* Notwithstanding this, she commeth againe, and cries vnto him, saying, [i] *Lord, helpe me, but he answered, and said, It is not meete to take the childrens bread, and to cast it to dogs.* And she replied, saying, *truth Lord: yet the dogs eate of the crummes which fall from their masters table.* By which it is euident, that this woman was verie feruent in making her petition, and verie earnest with the Lord for the obtaining of her request. And although at the first, the Lord did not grant her request, yet at the last he did: though Christ did at the first refuse to giue her of the childrens bread, yet at the length [k] *he did giue her, because as a Father* saith, *shee did so earnestly crane it.* *Elias* also is an example vnto vs of praying feruently; S[t] *Iames* saith, [l] *Elias was a man subiect to the like passions as we are, and he praied* earnestly *that it might not raine: and it rained not on the earth by the space of three yeeres and sixe moneths. And he praied againe, and the heauen gaue raine, and the earth brought forth her fruit.* *Elias* praied, and the Lord heard his Praier. But how did *Elias* pray? he praied *earnestly*. He [m] *prayed and prayed*: he praied with great feruencie. Thus it is manifest by the Scriptures, that *feruencie* is required in praying. And here it is to be considered, that this *feruencie* in praying, is shewed, and appeareth diuers waies: Sometimes, by the lifting vp of the hands: as *Dauid* doth, saying, [n] *heare the voice of my supplications, when I crie vnto thee. When I* lift vp my hands *toward thy holy Oracle.* Sometimes, by lifting vp of the eies, and looking vp to heauen. Which also *Dauid* vsed, [o] *In the morning* saith he, *will I direct my praier vnto thee, and will* looke *vp.* Sometimes, with smiting on the breast, as did the *Publicane*: who, [p] *smote vpon his breast, saying, God be mercifull to me a sinner.* Sometimes, this *feruencie* of praier, is expressed by crying a-lowd, as we may finde *Dauid* in sundrie *Psalmes*, praying, & crying to the Lord in his Praier. [q] *In my distresse* saith he, *I called vpon the Lord, and* cried *vnto my God.* So the *Niniuites* in their distresse

h *Ver.* 24.

i *Ver.* 25. 29. 27.

k *Tamen dedit, quia illa etiam vehementer exegit.* Chrys. *in Math. Hom.* 23.

l *Jam.* 5. 17. 18.

m Προσευχῆ. Προσηύξατο.

n *Psal.* 28. 2.

o *Psal.* 5. 3.

p *Luk.* 18. 13.

q *Psal.* 18. 6.

distresse *fasted*, and *praied*, and in their praiers, [r] *cryed mightily vnto God*. Sometimes, this *fervencie* is shewed by teares, and weeping: so *Christ Iesus* our Sauiour in his Agonie praied with teares, as witnesseth the Apostle, [s] *who in the daies of his flesh*, saith he, *when he had offered vp prayers and supplications, with strong crying, and teares*: And sometimes, a *fervent* praier may be made with fewer outward signes, and with lesse noise; euen with inward groanes and sighes, without voice, and words heard: when the heart, being deuoutly affected, sendeth forth requests vnto the throne of grace: such was the Praier that *Moses* made, when the Lord said vnto him, [t] *wherefore criest thou vnto me?* We finde not that *Moses* vttered any words when he praied; onely his heart prayed, and that earnestly; and the lowd crie of his heartie Prayer entred into the eares of the Lord. Such was the praier of deuout *Hannah*, of whom it is said, [u] *shee spake in her heart: onely her lips mooued, but her voice was not heard.* *Hannah* spake not alowd when shee praied, onely her heart praied, and that feruently. S. *Luke* recordeth, that a [x] *woman in the citie which was a sinner*, that notorious sinfull woman, *stood at Christ's feete behinde him weeping.* And by the answere of our Sauiour Christ vnto her, [y] *Thy sins are forgiuen*; it is euident, that she wept for her sinnes, and praied earnestly for the pardon of her sinnes, yet we heare no words that she vttered, onely her eies wept, and her heart praied. [z] *We read* saith one, *what she did, but we read not what she said.* This dutie of praying, is performed oftimes more with sighs and groanes, then with words; and more with weeping, then with speaking.

Now, whereas in praying, it is required that we pray *feruently*; the consideration hereof, serues to stirre vp our deuotion, to enflame our zeale, & to make vs more earnest in Praier. For (as it hath beene shewed before in the kinds of Praier) there is a luke-warme Prayer; some, in praying, are neither hote nor cold, but luke-warme; neither so cold in deuotion, as to make no praier at all: nor

[r] *Ion.* 3. 8.

[s] *Heb.* 5. 7.

[t] *Exod.* 14. 15.

[u] 1. *Sam.* 1. 13.

[x] *Luk.* 7. 37. 38.

[y] *Ver.* 48.

[z] *Legimus quæ fecit, non legimus quæ dixit. Stell. in Lu.*

Vse.
To make vs more earnest in Prayer.

nor yet so hote in deuotion, as to make an earnest Prayer. But such luke warme Prayers are vneffectuall, and obtaine nothing at Gods hands; but the praier that obtaineth any thing of God, is the effectuall, feruent, and earnest Prayer. The feruent Prayer is such as is able to pierce the clouds; neither can the stormie winds blow it away, nor the thicke clouds keepe it backe, nor yet the spirits in the aire, hinder the passage of a feruent, earnest, and deuout prayer; but it mounteth vp to the throne of grace, and returneth not emptie of the blessings of God. Whosoeuer then would obtaine mercie with the Lord, and find grace to helpe in time of neede, must come to the Lord by Prayer; but he must not content himselfe to pray sleightily, and carelesly, but feruently, and earnestly; striuing with God by earnest Prayer, as *Iacob* wrestled with the *Angell*, and preuailed: to whom he also said, [a] *I will not let thee goe, except thou blesse me.* [b] *This forcible striuing with God by earnest Prayer, is,* as a Father saith, *acceptable and well pleasing vnto God.* Like as a Father, when his child commeth vnto him to craue something of him, delighteth to heare his childe how earnestly he calleth vpon him, *father, good father, I pray you Father*; and to see how he will hang vpon his Father, and follow him, and will giue him no rest till he haue what he desireth: and though the child's importunitie be a trouble to the Father, yet for the loue that he hath to his child, he counts it no trouble, but rather delighteth in it, and in the end, granteth his childe what he desired: so almightie God, our heauenly Father, is delighted and well pleased, when we come vnto him to craue any lawfull, and needfull thing; if we craue it earnestly, crying, *Abba, father, heauenly father, mercifull father:* and then the Lord, because he is delighted in vs his children, and knoweth our neede; of his goodnesse and mercie, will heare our prayers, and grant our requests. And this of *feruencie* in Prayer.

a Gen. 32. 26.
b Hæc vis Deo grata est. Chrys. in Mat. Hom. 23

6 The sixt thing required in making our Prayers, is Perseuerance

Perseuerance in praier; not ceasing nor fainting in praier, but holding out, and continuing in prayer, till the Lord be gracious vnto vs, and heare vs, and grant our requests. And to this perseuerance in Praier, the Scripture perswadeth vs both by testimonies, and examples. S. *Paul* exhorteth to [c] *continue in Prayer.* And to [d] *pray without ceasing.* And S. *Luke* recordeth that *Iesus* [e] *spake a parable to this end, that men ought* alwaies *to pray, and not to faint.* By which phrases, of *continuing* in prayer, praying *without ceasing*, and *not fainting* in prayer; the holy Ghost giueth vs to vnderstand, that if we would haue the Lord to heare vs, and grant our requests, we must pray with perseuerance, we must continue in Praier, we must not waxe faint in praying, neither cease praying till the Lord fauourably in mercie looke vpon vs, and heare vs. And of this perseuerance in praier, we haue examples in the Scriptures: *Dauid* prayeth thus, [f] *How long wilt thou forget me (O Lord) for euer? How long wilt thou hide thy face from me?* In that *Dauid* saith, *how long wilt thou forget me O Lord, for euer? how long wilt thou hide thy face from me?* It is euident, that *Dauid* being in trouble, and distresse, prayed vnto the Lord for helpe and deliuerance, and that *long*, and often before he was heard: he prayed, but the Lord delayed the time, and deferred to helpe him; yet *Dauid* fainted not, neither waxed wearie in praying, but praied still; he continued in praier, though it was long before the Lord heard him. How we ought to perseuere and continue in praier without ceasing, and not to faint in Praier, our Sauiour sheweth in the parable of the widdow, who had a suite to an vnrighteous Iudge, crying, and saying vnto him, [g] *Auenge me of mine aduersarie. And he would not for a while: but afterward he said within himselfe, though I feare not God, nor regard man, yet because this widdow troubleth me, I will auenge her, lest by her continuall comming, she wearie me. And the Lord said, heare what the vniust Iudge saith, and shall not God auenge his owne elect, which cry day and night vnto him, though*

Perseuerance, or continuing in Prayer.

c *Coloss.* 4. 2.
d 1. *Thes.* 5. 17.
e *Luk.* 18. 1.

f *Psal.* 13. 1.

g *Luk.* 18. 3 4. 5. 6. 7.

though he beare long with them? The woman of *Canaan* endured three repulses, yet would not be repelled, nor driuen backe; she had three denials, but would take no deniall; neither would cease following after Christ, still calling vpon him, and crying vnto him, [h] *Lord helpe me*: till in the end, the Lord answered her graciously, [i] *O woman, great is thy faith: be it vnto thee euen as thou wilt.* S. *Paul* in his temptation, prayed with perseuerance, for he saith, [k] *for this thing I besought the Lord thrice, that it might depart from me.* And our Sauiour *Christ*, in his agonie, praied *thrice* that the *cup* might passe from him; for its said, that he [l] *prayed the third time, saying the same words.* And this perseuerance, and continuing in Prayer, is fitly resembled by *Moses* holding vp his hands when *Israel* fought against *Amalek*. For it is said, that [m] *when Moses held vp his hand, Israel preuailed: and when he let downe his hand, Amalek preuailed.* *Moses* holding vp his hands, resembleth a deuout man praying with feruencie, and earnestly making supplication vnto God: and the letting downe of his hands, figureth a man fainting in prayer; and as it was with the *Israelites* when they fought against the *Amalekits*, that so long as *Moses* held vp his hands, they preuailed; and when he let downe his hands, *Amalek* preuailed; so it is with vs in our Prayers: As long as we continue in praier, holding vp our hands, lifting vp our hearts, & earnestly calling vpon the Lord for helpe, we preuaile against our spirituall enemies, the flesh, the world, and the Deuill; and in the end shall haue deliuerance, and shall find the Lord readie and willing to helpe vs: but if we faint, and waxe wearie in praying, and are vnwilling to pray any longer, then we are in danger to be ouercome of our enemies; and then we depriue our selues of those blessings, and helpes which otherwise the Lord in mercie would haue bestowed vpon vs, if we had continued in Prayer.

h *Mat.* 15. 25.
i *Ver.* 28.
k 2. *Cor.* 12. 8.
l *Mat.* 26. 44.
m *Exod.* 17. 11.

The consideration of this perseuerance, and continuing in Prayer, serues

First

First, for instruction, to teach vs to wait vpon the Lord for helpe and deliuerance: so *Dauid* exhorteth, saying, [n] *Rest in the Lord, and wait patiently for him.* And the Psalmist saith, [o] *I wait for the Lord, my soule doth wait.* And the Church in distresse, prayeth thus; [p] *O Lord, be gracious vnto vs, we haue waited for thee.* This is illustrated by a similitude of men-seruants and maid seruants, waiting vpon their masters and mistresses: [q] *behold, as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a maiden, vnto the hand of her mistresse: so our eyes wait vpon the Lord our God, vntill that he haue mercie vpon vs.*

Vse. 1. To wait vpon the Lord for helpe and deliuerance.

n *Psal.* 37. 7.
o *Psal.* 130. 5.
p *Isa.* 33. 2.
q *Psal.* 123. 2.

Secondly, this serues to reproue all such as are impatient in their trouble, and are not content to stay the Lords leisure, and wait till the Lord haue mercie vpon them, and send them deliuerance: like to the *Bethulians*, who, being besieged by the enemie, limited the Lord; prescribing him a set time wherein to helpe them, namely, the space of [r] *fiue dayes*, and if the Lord did not send them helpe within that space, then they would yeeld vp the citie into the hand of the enemie. But this their doing was sinfull; and *Iudeth* reproueth them for it, saying, [s] *nay my brethren, prouoke not the Lord our God to anger. For if he will not helpe vs within these fiue daies, he hath power to defend vs when he will, euen euery day, or to destroy vs before our enemies. Doe not bind the counsels of the Lord our God, for God is not as man, that he may be threatned, neither is he as the sonne of man that he should be wauering. Therefore let vs* wait *for saluation of him, and call vpon him to helpe vs, and he will heare our voice if it please him.* Not to waite on the Lord for deliuerance; but to prescribe the Lord a time to helpe vs, is a prouoking of God, a binding of the counsels of God, a tempting of God, and a limiting of the Lord, who, may not be limited; for God, though he be [t] *liberall* and bountifull to bestow his blessings vpon vs, and to helpe vs; yet he is *free*, he is not tyed nor bound to man, neither is he to be limited and appointed by man. Say not thou then, I haue praied so long, and

Vse. 2. Against those who are impatient in their trouble, and will not stay the Lords leasure.

r *Iudeth.* 7. 30. 31.

s *Iudeth.* 8. 14. 15. 16. 17.

t *Liberalis est Deus, sed liber.*

so often, and yet the Lord doth not heare, doth not deliuer me, what should I pray any longer? take heede, be not of this minde; let no such words proceede out of thy mouth; for if the Lord doe deferre to heare vs, and helpe vs when we call vpon him in the time of our need; it is not because the Lord is either vnable, or vnwilling to helpe vs, but for other ends; as

The Lord often deferreth the granting of our requests.

1 To exercise vs in praying.

First, to exercise vs in praying, to cause vs to pray more feruently, and to make vs crie and call vpon the Lord more earnestly, as did the woman of *Canaan*.

2 That we may receiue the blessings of the Lord with greater ioy and thankfulnesse.

Secondly, the Lord doth not alwayes yeeld to grant vs our requests at the first asking, but oftentimes suffereth vs to aske once, and twice, yea, manie times, before he be pleased to answere vs, and grant our requests; that when he heareth vs, and granteth vs the things which we prayed for, we may receiue the same with greater ioy & thankefulnesse. That as when we wanted such blessings, we prayed earnestly; so when we haue receiued his blessings, we should praise him heartily. And this also of Perseuerance in Prayer.

CHAP. XVI.

Of praying in Faith: also of praying according to the will of God; and in the name of Christ.

7 To pray in Faith.

THe seauenth thing required in making our praiers, is to pray in *Faith*, without *doubting*. When we pray, we must beleeue that God will heare vs, and grant our requests being lawfully made. Of this, our Sauiour Christ saith, [a] *all things whatsoeuer you shall aske in Prayer, beleeuing, you shall receiue.* If you *beleeue*, you shall receiue. So saith S. *Iames*, [b] *If any of you lacke wisedome, let him aske of God, that giueth to all men liberally, and vpbraideth not, and it shall be giuen him.* But how

a *Mat.* 21. 22.

b *Iam.* 1. 5. 6. 7.

how must he aske? the *Apostle* answereth, *let him aske in faith, nothing wauering: for he that wauerth is like a waue of the Sea, driuen with the wind, and tossed. For let not that man thinke that he shall receiue any thing of the Lord.* And St *Paul* saith, [c] *I will therefore that men pray euery where, lifting vp holy hands, without wrath, and doubting.* This is the trust, and confidence, that we haue in making our praiers vnto God, that God is able to heare vs, and grant our requests, and also that he is willing; and for his truth and promise sake, for his goodnesse and mercie sake, he will heare vs, and grant the things which we lawfully craue at his hands; in this confidence, the Leper said vnto *Christ*, [d] *Lord if thou wilt, thou canst make me cleane.* [e] *I beleeue thou canst, I hope thou wilt make me cleane.* Thus ought we to pray in *faith, without doubting.*

c 1 *Tim.* 2. 8.

d *Mat.* 8. 2.

e *Potentiam credo, voluntatem spero.*

Here, they are reproued, who are fearefull, and faint-hearted in prayer; being distrustfull, and wanting boldnesse to approach to the throne of grace: the distrustfull man saith thus to himselfe; to what end should I pray? God doth not heare me, and if I make my supplication, the Lord will not deliuer me. And by reason of these distrustfull thoughts, he either praieth not, or praieth but sleightly, and weakly, fainting, and doubting. But hearken ô man, and consider: God saith vnto thee, [f] *call vpon me in the day of trouble; I will deliuer thee:* and *Christ* maketh thee this promise, [g] *all things whatsoeuer ye shall aske in prayer, beleeuing, (if you beleeue) you shall receiue.* O then cease not to pray to the Lord for helpe and deliuerance, because the Lord bids thee pray, and promiseth deliuerance; but pray that thou maist haue faith, to beleeue that the Lord will helpe thee, and deliuer thee. For if thou be faint-hearted, and beleeue not, thou shalt obtaine nothing. And the reason wherefore thou art not helped, and deliuered, is either because thou doest not pray, or not pray in *faith*, not *beleeuing*, but *doubting*. Hence it is, that the wise sonne of *Sirach* saith, [h] *Woe vnto him that is faint-hearted, for he beleeueth not, therefore*

Vse. Against those, who in praying are weak-hearted, & doubtfull of being heard.

f *Psal.* 50. 15.

g *Mat.* 21. 22.

h *Eccles.* 2. 13.

shall he not be defended.

8 To pray according to the wil of God.

The eight thing required in the manner of making an acceptable prayer vnto God, is, that we make our prayers *according to the will of God.* Concerning which, Saint *Iohn* saith, i *This is the confidence that we haue in him, that if we aske any thing according to his will, he heareth vs.* Here is a promise, that if we aske at Gods hands things needfull for vs, he will heare vs: but here is also a condition set downe, we must aske *according to his will.* Which asking *according to the will of God,* stands in two things.

i 1 *Ioh.* 5. 14.

Standing in two things.

1 Asking spirituall things simply, and temporall things conditionally.

First, that we pray for spirituall, and heauenly things, for graces accompanying saluation, as for faith, & knowledge, and repentance, and godly sorrow, for pardon and remission of sinnes, for hope, and charitie, for patience, and humilitie, and for all other graces, needfull for our soules health, as also for increase of grace; *simply,* and *absolutely*: for these things are necessarie to our saluation; and we are assured that God will grant vs these things, if we pray for them aright. God is willing to bestow vpon vs graces in this life, which may bring vs to glorie in the life to come. Wherefore it is, that St *Iames* saith, k *If any of you lacke wisedome, let him aske of God, that giueth to all men liberally, and vpbraideth not, and it shall be giuen him.* This *wisedome* is a spirituall gift of God, which God giueth to the sons of men, to make them wise to saluation; and if any one lacke this true wisedome, the *Apostle* saith, *let him aske of God, and it shall be giuen him.* Thus we may aske spirituall and heauenly things: but temporall benefits, and things that pertaine to this present life, as foode, raiment, meat, and drinke, wealth and riches, corne and cattell, houses, and lands, honour and preferment, as also deliuerance in the time of trouble, sickneſſe, and any affliction; these things, and such as these, we must aske and pray for, *conditionally*; *according to Gods will*: if it be the will of God to grant them vnto vs: and if the things which we pray for, be good and expedient for vs. Thus the Leper prayed to be cleansed, l *Lord, if thou wilt, thou*

k *Iam.* 1. 5.

l *Mat.* 8 2.

canst

canst make me cleane. And thus our Sauiour himselfe prayed that the *cup* might passe from him; saying, [m] *O my Father, if it be possible, let this cup passe from me. Neuertheles, not as I will, but as thou wilt.* And againe he prayeth, saying, [n] *O my Father, if this cup may not passe away from me, except I drinke it, thy will be done.* Thus we are to pray *according to the will of God*; asking temporall things with *condition*; for the Lord is wiser then man, and the Lord knoweth what things are needfull for vs, better then we our selues; like as the skilfull Physician knoweth better what is good for the sicke man, then the sicke man himselfe.

m *Mat.* 26. 39.

n *Ver.* 42.

Secondly, that we may pray *according to the will of God*, we must rest our selues so vpon the will and good pleasure of our God, that we be content to referre to Gods will, and his good pleasure, both what he wil giue vs, and how much he will giue vs; as also when he will heare vs, and how he will helpe vs: for as S. *Peter* saith, [o] *the Lord knoweth how to deliuer the godly out of temptations*: the Lord knoweth both the time when, and the manner how to deliuer vs out of affliction: and therefore, we should wait vpon the Lord, and rest vpon him, not onely for deliuerance, but also for the time when, and the manner how he will deliuer vs.

2 Referring our will to Gods will.

o 2. *Pet.* 2. 9.

Now, seeing that we are to make our Praiers *according to the will of God*, to aske such things as are agreeable to his will, and to refer our selues wholy to the will of God, for the granting of our requests: the consideration hereof, serues to reproue those, who are readie, and forward enough to aske at Gods hands such things as they stand in need of; but little consider, whether the things which they craue, be agreeable to Gods will; they onely set their mindes vpon the obtaining of the things which they desire. This was the sinne of the *Israelites* in asking them a King to rule ouer them, for they said vnto *Samuel*, [p] *make vs a King to iudge vs, like all the Nations. Giue vs a King.* They doe not aske a King, if it please the Lord,

Vse. Against those who consider not whether the things which they pray for, be according to Gods will.

p 1. *Sam.* 8. 5, 6.

if it be according to the will of God, and if it seeme good in the eies of the Lord; but they crie, *Giue vs a King*: and when *Samuel* told them, that their petition was displeasing vnto God, and had certified them also, if the Lord did giue them a King, what manner of one he should be, and how hardly he would deale with them, yet [q] *they refused to obey the voice of Samuel, and they said, Nay, but we will haue a King ouer vs.* For this cause, our Sauiour Christ blames the mother of *Zebedees* children, and her two sonnes: shee commeth to Christ making a petition in the behalfe of her two sonnes, saying, [r] *grant that these my two sonnes may sit, the one on thy right hand, and the other on the left in thy kingdome. But Iesus answered, and said, ye know not what ye aske:* Manie here are, who with the mother of *Zebedees* children, and her sons, aske they know not what, and speed no better then they did. For it is iust with God to denie men their petitions, when they aske according to their owne will, and not according to the will of God. Or if God doe heare them according to their owne will, and grant what they require, it is in his anger, and wrath; as he gaue *Israel* a [s] *King in his anger*. And as he gaue them Quailes to satisfie their lust, [t] *they did eat, and were well filled: for he gaue them their owne desire. They were not estranged from their lust: but while their meat was yet in their mouthes, the wrath of God came vpon them, &c.* They had sowre sauce to their daintie meat. Thus God granteth manie their owne desire, and heareth them [u] *according to their owne will, but not so as it may be for their good.* He giueth them what they desire, but it is in his wrath, he giueth them their wishing, but sendeth some iudgement after it; and he giueth them a blessing, but it is without the blessing; and that because they did not aske according to his will. Wherefore, let it be our care, in praying, to aske such things as are agreeable to the will of God; and for the obtaining of the things which we desire, to referre our selues to Gods holy will, patiently waiting the Lords leisure, and to say with our blessed

q *Ver.* 19.

r *Mat.* 20. 21. 22

s *Hos.* 13. 11.

t *Psal.* 78. 29. 30. 31.

u *Secundum voluntatem, sed non ad vtilitatem.*

blessed Sauiour, [x] *not as I will, but as thou wilt.* And [y] *not my will, but thine be done.* And this of praying *according to the will of God.*

The ninth, and last thing required in making our praiers, is, so to pray, as that we offer vp our supplications and prayers, our intercessions, and giuing of thankes in the *Name* of *Iesus Christ*: Concerning which, our Sauiour speaketh thus: [z] *If ye shall aske any thing in my name, I will doe it.* And againe he saith, [a] *Whatsoeuer ye shall aske the Father in my name, he will giue it you.* He saith not, whatsoeuer you shall aske the Father, he wil giue it you; but with this addition, *in my name.* Whatsoeuer we shall aske the Father in the name of Christ, he assureth vs, the Father will giue it vs. Whatsoeuer request we haue to make vnto God, we must aske it at Gods hands for *Christs* sake. The reason is, because that we of our selues are vnworthie, and deserue nothing at Gods hands, except it be through the mediation of *Iesus Christ*, and our prayers are no whit acceptable vnto God, except they be offered vp in the name of *Iesus Christ.* For this cause, *Christ* is called the [b] *Angell hauing the golden censer*, offering vp vnto God the sweete *Incense* of the prayers of the Saints, acceptable vnto God through the mediation of *Christ. Christ* is likened vnto the [c] *ladder* which *Iacob* saw, which stood on the earth, and whose top *reached to heauen, and the Angels of God (were) ascending, and descending vn it.* For *Christ Iesus* our *Mediatour*, is the onely way, and meanes, whereby our prayers doe *ascend* vp to heauen, and appeare before the throne of God; and by whom also the blessings of God do *descend* downe vpon vs. For it is not of our deseruing, but for the merits, and through the mediation of *Iesus Christ*, that we receiue all good blessings whatsoeuer, whether for our soules, or bodies.

The vse hereof, is three-fold.

First, for instruction: Seeing that we are to make our prayers in the name of Christ, it teacheth vs to conclude our

x *Mat.* 26.39.
y *Luk.* 22. 42.

9
To pray in the name of *Christ*,

z *Iohn* 14. 14.

a *Ioh.* 16. 23.

b *Reuel.* 8. 3.

c *Gen.* 28. 12.

Vse. 1.
To conclude our prayers in the name of Christ.

our Prayers, whether publique, or priuate, alwayes in the name of *Iesus Christ*.

Vse. 2. Against those who relie vpon the intercession of Saints.

Secondly, for confutation of their errour, who thinke that they may pray in some other name, then in the name of *Christ*, who preferre their petitions to the heauenly King, in the name of some Saint, hoping thereby to haue their prayers heard: this hath no warrant in Gods word: nay rather, Gods word teacheth vs the contrarie: as expressely, in that saying of our Sauiour *Christ*, *Whatsoeuer ye shall aske the Father in my name, he will giue it you.* He saith not, whatsoeuer you shall aske in the name of an Angell, or in the name of any Saint, as *Abraham*, *Isaak*, or *Iacob*, or the virgin *Marie*, or *Peter*, or *Paul*; but, whatsoeuer you shall aske in my name. The holy name *Iesus*, is the name, whereby we are onely saued, and there is no other name vnder heauen, whereby we can be saued: and the name *Iesus*, is the name in which God is well pleased, and accepteth our petitions, which wee make according to his will.

The Scripture pointeth vs out no more *Mediatours* but one: [d] *there is one God*, saith S. *Paul*, *and one Mediatour betweene God and men, the man Christ Iesus.* And we acknowledge, according to the Scriptures, no more *Intercessours* but one, onely *Christ Iesus.* [e] *It is Christ* saith the *Apostle*, *that died, yea rather that is risen againe, who is euen at the right hand of God, who also maketh intercession for vs.* To which agreeth the saying of S. *Augustine*, who, in his *Meditations* saith, [f] *I know none other whom I may make my intercessour vnto thee, but onely him (euen Iesus Christ,) who is the propitiation for our sinnes, who sitteth at thy right hand, making intercession for vs.*

d 1. *Tim.* 2. 5.
e *Rom.* 8. 34.
f *Quem enim alium dirigam intercessorem tibi nescio, nisi hunc, qui est propitiatio pro peccatis nostris, qui sedet ad dextram tuam interpellans pro nobis.* Aug. *Medit.* c. 5.

Vse. 3. Consolation, that praying in the name of Christ, God will grant our lawfull requests.

Thirdly, this ministreth consolation vnto vs; for hereby we haue assurance, that if we pray vnto God in the name of *Iesus Christ*, we shall obtaine our lawfull requests, made according to the will of God. For so hath *Christ* promised, [g] *Whatsoeuer ye shall aske the Father in my name, he will giue it you.* He saith, *he will giue it you.* There's

g *Iohn* 16. 23.

the

the promise, which God will performe for *Christs* sake. To call vpon God, in the name of his sonne *Christ Iesus*, is acceptable, and well pleasing vnto God. h *For what can be more pleasing*, as *S. Augustine* againe saith, *to a Father, then for the offender to vse the mediation of his sonne, & to intreat fauour in the name of his only begotten sonne?* though the father cannot endure to looke vpon the offender, yet he is pleased to looke vpon him for his sonnes sake, the louing countenance of the son, doth pacifie the anger of the father toward the offender. It is so with vs; we are offenders, such as by our sinful life, haue offended our heauenly father, & we haue no meanes to pacifie his wrath, neither haue we any assurance to obtaine any fauour at Gods hands, whom we haue so angred by our sinnes, but onely by the mediation and intercession of *Christ Iesus*, the onely begotten sonne of God, and our alone, and onely Sauiour. And we haue sure confidence, that we shall speed well in our requests which we make vnto God in the *name of Christ*, and that what we aske the father *in his name he will giue it vs*, because *Christ* is at the right hand of God, and maketh *intercession* for vs; as saith the Apostle, i *He is able to saue them to the vttermost, that come vnto God by him, seeing he euer liueth to make intercession for them.*

h *Quid enim est dulcius quam genitorem in nomine vnigeniti inuocare? patrem in recordatione filij ad pietatem inflectere? Aug. Medit. c. 5.*

i *Heb.* 7. 25.

CHAP. XVII.

Of the Efficacie, and power of praier.

THE Eight thing in the treatise of Praier, is concerning the *Efficacie and power* of praier.

8 The Efficacie and power of praier.

That the praier of a righteous man, framed after the manner prescribed, is of great efficacie and preuaileth much with God; is euident by that saying of *S. Iames*, a *The effectuall fernent praier of a righteous man*

a *Iam.* 5. 16.

man availeth much. And how much the feruent praier of a righteous man availeth, will appeare more euidently, if we consider it in a twofold respect; for the feruent praier of a righteous man availeth much, both

Twofold. For: Prayer availeth much.

1 Extraordinarily. and that,
1 In the heauens. as,
1 In the firmament.

2 Ordinarily.

First, Extraordinarily, praier hath availed much, and hath wrought wonders,

First, in the heauens aboue, and that

First, in the Firmament, causing the Sunne & Moone to stay their course, and to stand still. So effectuall was the praier of *Iosua.* For he prayed that the [b] *Sunne might stand still vpon Gibeon, and the Moone in the valley of Aialon.* And the Lord heard his prayer, and the *Sunne stood still, and the Moone staied, vntill the people had auenged themselues vpon their enemies.* Yea, *the Sunne stood still in the midst of heauen, and hasted not to goe downe about a whole day.*

b *Iosh.* 10. 12. 13.

Secondly, in the Regions of the Aire; and

2 In the regions of the aire. as.

First, in the vppermost region, causing fire to descend downe from heauen; so at the praier of *Eliah* the Prophet, [c] *The fire of the Lord fell, and consumed the burnt sacrifice, and the wood and the stones, and the dust, and licked vp the water that was in the trench.*

1 In the vppermost region: c 1 *King.* 18. 36. 37. 38.

Secondly, in the lower regions; as to stay the heauens from rayning a long time together; and againe, to open the windowes of heauen, & to bring downe raine. Such power had *Elias* also, as witnesseth *S. Iames* [d] *Elias was a man subiect to the like passions as we are, and he prayed earnestly that it might not raigne; and it rained not on the earth by the space of three yeares and sixe moneths. And he praied againe, and the heauen gaue raine, and the earth brought forth her fruit,* thus in the heauens aboue.

2 In the lower regions. d *Iam.* 5. 17. 18.

Secondly, Prayer hath availed much in the waters, to stay their violent force from drowning the seruants of the Lord, which efficacie was in the praier of *Ionah*, who being in the [e] *Belly of the fish three dayes, and three nights:*

2 In the waters.

e *Ion.* 1. 17.

Yea,

Yea, euen [f] *In the deepe in the midst of the seas; the flouds compassing him about, all the billowes and wanes passing ouer him, and the weedes being wrapt about his head, then he praied vnto the Lord his God out of the fishes belly.* And the Lord heard him, *and the Lord spake vnto the fish, and it vomited out Ionah vpon the dry land.*

f *Ion* 2.1.2.3.5. 10.

3 In the earth.

Thirdly, in the earth, causing springs of waters to appeare in dry places; yea, making the hard rocks to gush out water in abundance. As at the praier of *Moses*: for when the people murmured for want of water, [g] *Moses cried vnto the Lord*, And the Lord answered him, and bade him *smite the rocke, and there should come water out of it, that the people might drinke, and Moses did so, in the sight of the Elders of Israel.*

g *Exod.*17.4. 5 6.

4 In hell ouer the euill spirits.

Lastly, praier hath bene of force to cast out the fiercest Diuells of hell; when our sauiour *Christ* had cured the *lunatike*, and had cast out the Diuell, which thing the disciples could not doe, and demanded of *Christ*, saying, [h] *Why could not wee cast him out? Iesus* said vnto *them, Because of your vnbeleife, &c. Howbeit this kind goeth not out, but by prayer and fasting.* Thus praier auaileth extraordinarily.

h *Mat.*17.19. 20.21.

2 Ordinarily. Twofold.

Secondly, ordinarily, a righteous mans praier auaileth much; both for

The remouing of euill, and for

The procuring of good, and that in regard of both,

1 In regard of the Bodie. and that.

Bodie, and

Soule:

First, praier auaileth much, for the remouing of euill from the body, whether it be

1 Remouing euills from the Bodie. Twofold.

A common calamitie, or

Anie priuate affliction.

1 Common calamities.

For the First: praier auaileth much, to deliuer from common calamities, which may hurt a mans bodie, or happen to his temporall state: as from the sword, famine pestilence, or any grieuous plague. From the sword, & from the hand of the enemie, as it deliuered *Hezekiah* King

king of *Iudah* from the power of *Senacherib* King of *Assyria*; for hauing receiued a most blasphemous Letter from the King of *Assyria*, he [i] *went vp into the house of the Lord, and spread it before the Lord. And Hezekiah prayed before the Lord*: and the Lord heard his Prayer, and his prayer so preuailed with the Lord, that the Lord sent his Angell to fight for *Hezekiah* against his enemies, for [k] *it came to passe that night, that the Angell of the Lord went out, and smote in the camp of the Assyrians, an hundred fourescore and fiue thousand.* Prayer also auaileth much in the time of famine; and dearth; wherefore the Lord saith, [l] *when the poore and needie seeke water, and there is none, and their tongue faileth for thirst, I the Lord will heare them*; as if he had said, if there be scarcitie, and dearth in the land, let the people pray vnto me, and I will heare them. So also in the time of plague, and pestilence, prayer auaileth much with God, for the turning away of the heauy hand of the Lord; thus the plague was stayed in *Israel*, when [m] *Aaron tooke his censer, and put fire therein from the Altar, and put on incense, and made an attonement for the people, he stood betweene the dead and the liuing, and the plague was stayed.* This sweete *incense*, is holy and deuout Prayer, ascending vp to the throne of God, able to stay the plague. And prayer auaileth against any other iudgement that hangeth ouer a people, as the *Niniuites* escaped a great iudgement threatned against them, and the Lord was mooued to [n] *turne away from his fierce anger*, when the Lord saw that they repented, and *cryed mightily vnto God.* Thus prayer auaileth in common calamities:

i 2. *Kin.* 19. 14. 15

k *Vers.* 35.

l *Isa.* 41. 17.

m *Num.* 16. 46. 47. 48.

n *Ion.* 3. 8. 9. 10.

2 Priuate afflictions.

Secondly, Prayer auaileth much in priuate afflictions; to helpe and deliuer vs in time of perill and danger, in time of sickenesse, and from the danger of death. *Dauid* sheweth vs, that being in distresse, he prayed vnto the Lord, and the Lord heard him, [o] *In my distresse* saith he, *I called vpon the Lord, and cryed vnto my God; he heard my voice out of his temple, and my crie came before him, euen into his*

o *Psal.* 18. 6.

his eares. And prayer is an effectuall meanes to preserue and saue in the time of sickneſſe; ſo S. *Iames* ſaith, p *the Prayer of faith ſhall ſaue the ſicke, and the Lord ſhall raiſe him vp*: by this means it pleaſed the Lord to ſaue *Hezekiah's* life, for *Hezekiah* being q *ſicke vnto death, prayed vnto the Lord*, and the Lord *heard his prayer, and added vnto his dayes fifteene yeeres.* Thus praier auaileth for the remooving of euill from the bodie, and temporall ſtate:

p *Iam.* 5.15.

q *Iſa.* 38.1.2 4.5.

Secondly, prayer alſo auaileth much for the procuring of good to the bodie, and temporall ſtate; for by praier it is, that the Lord giueth vs things needfull for this preſent life; as food and raiment, and things conuenient for the preſeruation of this life. S. *Iames* ſaith, r *Euery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of lights*: and againe he ſaith, ſ *ye luſt, and haue not: ye kill, and deſire to haue, and cannot obtaine: ye fight and warre, yet ye haue not, becauſe ye aske not: Ye aske and receiue not, becauſe ye aske amiſſe, that ye may conſume it vpon your luſts.* Where, the *Apoſtle* ſheweth, that the way, and meanes to obtaine good things, bleſſings, and benefits at the hands of God, is by Prayer; aſking them of God, but ſo as we aske aright, and aske things needfull to a good end, & not prodigally to waſte and conſume them vpon our luſts. Thus praier auaileth concerning the bodie, and temporall ſtate:

2.
Procuring good to the bodie.

r *Iam.* 1. 17.

ſ *Jam.* 4. 2. 3.

Secondly, Prayer alſo auaileth greatly for the good of the ſoule: and that both for the

2
In regard of the ſoule.

{Remooving of euill, and
{Procuring of good.

And that,

1
Remooving euill.

First, for the remooving of euill. And firſt, prayer is a meanes to remoue away our ſinnes from vs, which ſtand as a cloud betweene God and vs, to hinder good things from vs, ſeparating betweene God and vs, and prouoking Gods wrath againſt vs; wherefore, *Hezekiah* being recouered from his ſicknes, and praiſing God for his deliuerance, ſaith, t *thou haſt in loue to my ſoule deliuered it from the pit of corruption; for thou haſt caſt all my ſins behind thy backe.*

1
Our ſinnes.

t *Iſa.* 38. *Ver.* 2. 3 And 17.

Secondly,

2 Temptations.

Secondly, Prayer is effectuall and powerfull to helpe vs against temptations, and to deliuer vs from *that euill one*. So our Sauiour teacheth vs to pray, [u] *lead vs not into temptation, but deliuer vs from euill.* And so he exhorteth vs to pray, [x] *watch and pray, that ye enter not into temptation.*

u *Mat.* 6. 13.

x *Mat.* 26. 41.

3 The terrour of death and iudgement.

Thirdly, Prayer is powerfull to helpe vs in the euill and perillous times, to free our soules from the danger of death, and the iudgement to come; that neither death shall suddenly come vpon vs, nor the day of the Lord take vs vnawares. Which our Sauiour sheweth vs in this exhortation, [y] *Watch ye therefore, and pray alwayes, that ye may be accompted worthie to escape all these things that shall come to passe, and to stand before the Sonne of man.* Thus prayer auaileth for the remouing of euill from the soule.

y *Luk.* 21. 36.

2 Procuring Good. As

Secondly, prayer auaileth much for the procuring of good things to the soule; as first, mercie, pardon and forgiuenesse; *Dauid* in his Prayer confesseth his sinne, saying, [z] *I acknowledge my sinne vnto thee, and mine iniquity haue I not hid; I said I will confesse my transgressions to the Lord, and* (it followeth) *thou forgauest the iniquitie of my sinne.* *Dauid* confessed his sinne, and prayed for the pardon of his sinne, and the Lord heard his Prayer, and pardoned his sinne. So S. *Iames* saith, [a] *the prayer of faith shall saue the sicke, and the Lord shall raise him vp; and if he haue committed sinnes, they shall be forgiuen him.*

1 Mercy, pardon, and forgiuenesse.

z *Psal.* 32. 5.

a *Iam.* 5. 15.

2 All graces necessarie for our saluation.

Secondly, Prayer is a meanes to obtaine all graces necessarily accompanying saluation. For [b] *euery good gift, and euery perfect gift is from aboue, and commeth down from the Father of lights.* Our Sauiour Christ saith, [c] *Aske, and it shall be giuen you:* and S. *Iames* saith, [d] *If any of you lacke wisedome, let him aske of God, that giueth to all men liberally, and vpbraideth not, and it shall be giuen him.*

b *Iam.* 1. 17.

c *Mat.* 7. 7.

d *Iam.* 1. 5.

3 Increase of Grace.

Thirdly, Prayer is effectuall not onely for the obtaining of grace, but likewise for the increase of grace: the *Apostles* pray, [e] *Lord, increase our Faith.* And S. *Paul* prayeth

e *Luk.* 17. 5.

eth for the *Ephesians*, that God would [f] *grant them according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man, that Christ might dwell in their hearts by faith, that being rooted and grounded in loue, they might be able to comprehend with all Saints, what is the breadth, and length, and depth, and height, and to know the loue of Christ. Which passeth knowledge, that they might be filled with all the fullnesse of God.* And they that are strengthened by the Spirit in the inner man, hauing *Christ* dwelling in their hearts by faith, and are growing, and increasing in grace in this life, shall assuredly attaine to glorie in the life to come. Prayer then as it remooueth euill, so it procureth good to the soule, *mercie, grace*; yea, *increase* of grace; and with *grace, glorie*, the perfection of *Grace*. Such is the *efficacie* of Prayer.

[f] *Ephe.* 3. 16. 17. 18. 19.

The consideration of which efficacie, and power of Prayer; may teach vs, in all our necessities, and tribulations, to flee vnto God by Prayer; to lay hold on prayer, as a man would on his shield and buckler. For prayer is a most sure defence in all troubles whatsoeuer; It is a defence against tribulations outward, and temptations inward; It helpes the bodie, and cures the soule; it preuaileth both in heauen and in earth: concerning which, the exhortation of the *Apostle* S. *Paul* is to be receiued, and embraced; [g] *take vnto you*, saith he, *the whole armour of God, that ye may be able to withstand in the euill day, and hauing done all, to stand. Stand therefore, hauing your loynes girt about with truth, and hauing on the breast-plate of righteousnesse, and your feete shod with the preparation of the Gospell of peace. Aboue all, taking the shield of faith, wherewith ye shall be able to quench all the fierie darts of the wicked, and take the helmet of saluation, & the sword of the Spirit, which is the word of God. Praying always with all Prayer and supplication in the Spirit.* A Christian that is thus armed, hauing the girdle of *truth* about his loynes, hauing on the *breast-plate of righteousnesse*, and his feete shod with the preparation of the *Gospell of peace*, hauing the *shield of faith*

Vse. To vse prayer in time of need as a sure defence.

[g] *Ephe.* 6. 13. 14 15. 16. 17. 18.

faith before him, the *helmet of saluation* vpon his head, hauing the *sword of the Spirit*, which is the *word of God*, and being prepared to *pray with all prayer and supplication in the Spirit*; Such a one is able to stand against the aduersarie the Deuill, and all spirituall wickednesse; and such a one shall preuaile against his spirituall enemies; yea, such a one shall preuaile with God himselfe, for any petition that he shall make, so farre as it shall be good for him. For the *effectuall feruent Prayer of a righteous man availeth much.*

CHAP. XVIII.

Of the helpes and furtherances of Prayer. Of the first helpe, the Spirit of God.

9 The helps and furtherances of Prayer. Three.

THE ninth thing in the Treatise of Prayer, is, of the helpes and furtherances of Prayer: and they are three:

I Gods holy Spirit. And a Rom. 8. 26. 27.

The first, is Gods holy Spirit: of which Saint *Paul* saith, [a] *Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit it selfe maketh intercession for vs with groanings which cannot be vttered. And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the Saints, according to the will of God.* For this cause, the Spirit of God is called the *spirit of supplications* by the Prophet *Zacharie*, [b] *I will powre vpon the house of Dauid, and vpon the inhabitants of Ierusalem, the spirit of grace and supplications*: Now, the Spirit of God helpeth vs in our prayers, three waies;

b Zach. 12. 10. The holy spirit helpeth vs in our prayers three wayes.

I Teaching vs to pray aright.

First, teaching vs to pray aright; to aske things lawfull, and according to the will of God. *For we know not*, saith the Apostle, *what we should pray for as we ought: but the spirit it selfe maketh intercession for vs with groanings, which cannot be vttered.*

Secondly,

Secondly, in praying, we haue manie distractions, wandring thoughts, & vaine imaginations, which trouble vs, and draw away our mindes; and herein the *Spirit helpeth our infirmities*: the Spirit helpeth vs to withdraw our minds from the world, and to draw vp our hearts vnto God; and causeth vs to be more attentiue vpon the things that we pray for.

2 Causing vs to attend to the things which we pray for.

Thirdly, many are the afflictions, tribulations, and temptations of the godly; they haue many perturbations, which so trouble and distemper them oftimes, that they finde a marueilous vnfitnesse to pray; and if they set themselues to pray, cannot pray as they would; herein, the Spirit helpeth our infirmities; in this case, the *spirit it selfe maketh intercession for vs with groanings, which cannot be vttered*: that is, the Spirit doth stirre vp in the soule deuoutly affected, holy sighes, and spirituall groanings which crie alowd in the eares of the Lord.

3 Stirring vp the heart to pray with sighs and groaning.

This hath vse,

First, for instruction; to teach vs, before we pray, to pray for the assistance of Gods good spirit; to be with vs, to guide, and direct vs, to aide and helpe vs in praying: to teach vs what to pray for, and how to pray; and to helpe vs from wandring in our thoughts, while we are praying.

Vse. 1. Before we pray to craue the assistance of Gods holy spirit.

Secondly, for consolation to the children of God; when as in regard of afflictions, and temptations, they finde an vnfitnesse to pray; and in regard of their infirmities, they haue many distractions, and wandring thoughts in praying; or by reason of great griefe, and heauinesse of heart, they cannot vtter words; or cannot expresse their mindes in such words as they desire; from hence they may gather consolation, & comfort to their troubled soules, the Spirit of God is our helper: *the Spirit helpeth our infirmities*: the Spirit causeth vs to pray, and crie [c] *Abba, father*: and if words faile, then the Spirit stirres vp deuotion in the heart, causing the heart to pray, and crie alowd. *The Spirit it selfe ma-*

Vse. 2. The righteous receiue comfort, that the good spirit of God helpeth them to pray.

[c] *Rom.* 8. 15.

keth intercession for vs with groanings, which cannot be vttered.

CHAP. XIX.

Of the second helpe, and furtherance of Prayer; Fasting.

1 Religious fasting. Therein three things.

REligious *Fasting*, is the second helpe, and furtherance of Prayer. In handling whereof, I will

First, shew the right manner of obseruing a *Fast*:

Secondly, I will set downe the right vse, and the chiefe ends of *Fasting*.

Thirdly, I will make it manifest, that such *fasting* in the right manner, and to the right end, is a great helpe and furtherance to our prayers.

1 The right manner of obseruing a true fast. To which foure things are required.

To the first: In the right manner of obseruing a *Fast*, that it may please God; there are foure things required.

1 To fast from all meate. a νηστεία. b νὴ ἐσθίειν. c 2. *Sam.* 3. 35.

First, when we fast, either publiquely, or priuately, it is required, that we abstaine from all meate and drinke, so long as the *fast* is continued. The greeke word which signifieth to [a] *fast*, is asmuch in signification, as [b] *not to eat*: giuing vs thereby to vnderstand, that all the time of our appointed fast, we must not eate. Thus we finde *Dauid* fasting till night, and would eat nothing till the Sunne was downe, for [c] *when all the people came to cause Dauid to eate meat while it was yet day, Dauid sware, saying, So doe God to me, and more also, if I taste bread or ought else, till the Sunne be downe.* Notwithstanding, herein there must be a respect had of the constitution of the bodie; how the bodie is able to continue, and hold out the set time of the fast, without fainting: wherefore one saith, [d] *let the flesh be tamed, not destroyed.* For God doth not require that we should destroy the flesh, and hurt the body with fasting, but onely, that we tame the flesh, and humble the body.

d *Dometur caro, non interimatur.*

Secondly,

Secondly, in fasting, we must abstaine not onely from all meat, but likewise from all sinne: for want of which abstinence from sin, the Lord dislikes of the abstinence from meat; the people say, [c] *wherefore haue we fasted, and thou seest not? Wherefore haue we afflicted our soule, and thou takest no knowledge?* And the Lord answereth them, *behold, in the day of your fast, you find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickednesse.* The Lord reproued them for fasting on this manner. *Chrysostome* saith, [f] *It is not the bare abstaining from meates that makes the good fast, but abstaining from sinnes, as well as from meats.* Not onely the stomacke should fast from meats, but all the members of the bodie should fast from sinne; the heart should fast from hatred and malice, and enuie: the tongue should fast from blasphemous words, from slanderous speeches, and from all corrupt and filthie communication: the eyes should fast from beholding vanitie: the eares should fast from receiuing tales: the hands should fast from working wickednesse: and the feete should fast from walking the pathes of vnrighteousnesse. When we fast, we should not taste of the bread of malice, that's sowre-leauened bread: nor touch the daintie meat of carnall pleasure, that's a surfetting meat: but we ought to abstaine from euill thoughts, sinfull words, and wicked deeds; for these are all vncleane meat, and defile a man, as saith our Sauiour; [g] *out of the hart proceed euil thoughts, murders, adulteries, fornications, thefts, false-witnesse, blasphemies. These are the things which defile a man.*

2
To abstaine from all sinne.

c *Isa.* 58 3.4.

f *Non ciborum abstinentia ieiunium operatur, sed abstinentia peccatorum. Chry. ad pop. Antioch. Hom.* 22.

g *Mat.* 15.19.20

Thirdly, in the day of our fast, we ought to be exercised in doing of good: doing workes of

{Pietie, and
{Charitie:

3
To be exercised in doing of good. Two-fold.

First, workes of Pietie; spending that day, in holy, and religious duties: as praying, and praising God, reading the Scriptures, meditating vpon the word of God, and his workes: as did *Cornelius*, for he saith vnto *Peter*,

1
To doe works of pietie.

 h *foure*

h *Act.* 10.30.

h *foure dayes agoe, I was fasting, vntill this houre, and at the ninth houre I prayed in my house*; by which it is euident, that *Cornelius* did not onely fast, but also prayed; when he fasted, he spent the day of his fast in holy thoughts, in heauenly meditations, and deuout prayer.

2 To do workes of charitie. i *Isa.* 58.6.7.

Secondly, vpon the day of our fast, we ought to doe workes of Charitie: to feed the hungrie, to cloath the naked, to relieue the oppressed, &c. i *Is not this the fast that I haue chosen*, saith the Lord; *to loose the bands of wickednesse, to vndoe the heauie burdens, and to let the oppressed goe free, and that ye breake euery yoake? Is it not to deale thy bread to the hungrie, and that thou bring the poore that are cast out, to thy house? When thou seest the naked, that thou couer him, and that thou hide not thy selfe from thine owne flesh?* That is a good fast, when as to our fasting, we ioyne mercie, and charitie. No man should fast out of a couetous minde, to spare the more, but so much as he spareth by fasting, he should giue to the poore.

4 To fast in secret. k *Matth.* 6.16. 17.18

Lastly, if our fast be a priuate fast, we must fast in *secret*; and not like the *Pharisies*, desire to be seene, and knowne of men that we fast: It is sufficient that our fasting be knowne vnto God: of this, our Sauiour Christ saith, k *when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appeare vnto men to fast; verily I say vnto you, they haue their reward. But thou, when thou fastest, annoint thy head, and wash thy face: that thou appeare not vnto men to fast, but vnto thy father which is in secret: and thy father which seeth in secret, shall reward thee openly.* This, of the right manner of fasting.

2 The right end of fasting. Twofold.

The second thing in fasting, is, the right vse, and end of fasting: The ends whereunto fasting serueth, are two:

1 To tame the flesh. l 1. *Cor.* 9.27.

The first, is, to tame the flesh, and to bring the bodie vnder: S. *Paul* sayth, l *I keepe vnder my bodie, and bring it into subiection*: and how he kept vnder his bodie, and how he brought it into subiection, he sheweth, when he

saith,

saith, *I was* [m] *in wearinesse and painfulnesse, in watchings often, in hunger and thirst, in fastings often, in cold and nakednesse.* By these meanes, *Paul* humbled his bodie, and brought it vnder.

m 2 *Cor.* 11.27.

2 To humble the soule.

The second end of fasting, is to humble the soule. Of which *Dauid* saith, [n] *I humbled my soule with fasting.* When the Lord humbleth vs with any crosse, and affliction, we should then humble our soules vnder the hand of God, by fasting, & weeping, and mourning; as saith the Lord by the Prophet *Ioel*, [o] *therefore also now, saith the Lord, turne ye euen to me with all your heart, and with fasting, and with weeping, and with mourning.* These are the right ends of fasting.

n *Psal.* 35.13.

o *Ioel.* 2. 12.

3 Fasting how a helpe and furtherance to Prayer.

The third thing, which I obserued in a religious fast, is, that fasting after the right manner, and for the right ends, is a great helpe and furtherance to our prayers. For

1 Stirring vp our deuotion.

First, Fasting is a meanes to prepare vs the better to prayer; and to stirre vp our deuotion the more, in calling vpon the name of the Lord: it is said of [p] *Anna* an auncient widdow in *Israel*, that shee *serued God with fastings and prayers night and day.* She both fasted & prayed: the more diligently that shee fasted, the more deuoutly shee prayed. So *Dauid* saith, [q] *I humbled my soule with fasting, and my prayer returned into mine owne bosome.* The humbling of his soule with fasting, gaue good successe to his Prayer. Wherefore S. *Chrysostome* saith, that [r] *fasting is the Schoole of Prayer.* For, by fasting, we learne to pray. The leane fowle ouerflieth the Hawke; whereas the fat one is soone ouertaken: so the soule of a Christian that is humbled with fasting, doth more easilie mount vp towards heauen, by diuine contemplation, and heauenly meditation, and more easily escapeth the temptation and snare of the Deuill.

p *Luk.* 2. 36. 37.

q *Psal.* 35. 13.

r *Ieiunium est schola precum. Chry. de Ieiun.*

2 Helping to get the masterie ouer some great sinne.

Secondly, fasting is a verie great helpe and furtherance to Prayer; As when a sinner hath committed some great sinne, & hainous transgression, or is troubled with some raigning sinne; it may be, that Prayer alone, will

not serue to obtaine remission, and to driue out that rebellious, master-sinne; but to the end that such a sinner may more fully expresse his true, and vnfained repentance, by godly sorrow, and heartie mourning for his sinnes; that he may the more humbly confesse his sins, and more earnestly crie and call for mercie, that he may turne away the displeasure of almighty God, and that he may obtaine mercie, and finde fauour with God; hee must ioyne to his Prayer, fasting. So [f] *Dauid besought God for the child*, and *Dauid fasted, and went in, and lay all night vpon the earth. Dauid* prayed for the child when it was sicke, *Dauid besought God for the childe*: and to the end that his prayer might be more effectuall, he *humbled his soule with fasting*. Fasting was a meanes to helpe, and further his prayer. Some sinnes are like that kinde of Deuils, which could not be cast out but by [t] *Prayer and fasting*. Some sinnes will not easily be cast out of men hearts, but with much adoe, with much sorrow, and manie teares, with *fasting and praying*.

[f] 2. Sam. 12. 16.

[t] Mat. 17. 21.

Vse. Against those who cannot endure to fast.

Now, whereas fasting performed after a right manner, and to right ends, is such a helpe and furtherance to praier; the consideration hereof, serues to reproue manie in our age, and time, who cannot away with fasting. And they are specially of two sorts: either belly-gods; whose mindes are so much vpon their belly, and take so great delight in pampering the flesh, that nothing almost can so disquiet and discontent them, as that their hollow paunch should misse it vsuall filling: or they are nice, and daintie ones; such as fare delicately, and feed curiously: fasting, say they, is an enemie to health; it fills the bodie full of winde, vpon which, manie infirmities may grow: but remember ô man whosoeuer thou art, & consider, that *Dines* who [u] *fared sumptuously euery day*, is now in [x] *hell in torments*, and cannot obtaine so much as a *drop of water to coole his tongue*. And heare all ye nice and daintie ones, who are so afraid of hurting your bodies with fasting; are you so good Physicians for your bodies; and

[u] Luk. 16. 19.

[x] Ver. 23. 24.

haue

haue you no skill, nor care to phisicke your soules? Consider with your selues, that [y] *Dauid a King fasted & mourned* when his child was sicke, and *lay all night vpon the earth*; that [z] *Esther a Queene fasted, and did neither eat nor drinke three daies, night nor day*: and that [a] *Anna a woman of great age, serued God with fastings and praiers night and day*. But where is our fasting? or where shall we finde one of an hundred fasting truly, after the right manner, and to the right ends? that can say with *S. Paul* I haue bene [b] *In fastings often?* or can say with *Dauid*, [c] *My knees are weake through fasting: and my flesh faileth of fatnesse?* Some hope to excuse themselues from fasting, saying each one for himselfe, though I cannot fast, yet I can pray. but tell me not of thy deuotion in praying, except thou canst also tell me of thy daily abstinence, and of some time set a part for the taming of thy rebellious flesh, and bringing vnder thy bodie by fasting: for fasting, is as hath bene declared, a great helpe and furtherance to prayer. and therefore, where abstinence is not vsed, and fasting neglected; there doubtlesse, praier either is not, or, is verie weake, cold, and formall. And this, of Fasting, as it is a help, and furtherance to praier.

y 2 *Sam.* 12. 16.

z *Esth.* 4. 4. 16.

a *Luk.* 2 36. 37.

b 2. *Cor.* 11. 27.

c *Psal.* 109. 24.

CHAP. XX.

Of the Third help, and furtherance of prayer; Diuine Meditations.

GOdly *Meditations* are a third help and furtherance to our praiers: which I will make manifest two waies:

3 Diuine Meditations, considered

First: in generall:

Secondly, by a particular enumeration of sundry profitable meditations.

1 Generally.

For the First: All godly meditations are a helpe, and furtherance to our praiers; as appeareth by the words of the prophet *Dauid*, saying, [a] *My heart was hot within me, while I was musing the fire burned: then spake I with my tongue. Lord, make me to know mine end, &c.* and againe he saith, [b] *I cried vnto God with my voice, euen vnto God with my voice & he gaue eare vnto me.* But before he called, & cried vnto the Lord, he declareth what thoughts, & meditations he had, he [c] *remembred God*, he could not sleepe for thinking vpon God, he [d] *Communed with his owne heart, & his spirit made diligent search: wil the Lord cast off for euer? & wil he be fauourable no more? &c.* To this agreeth the saying of the sonne of *Syrach*, [e] *He that giueth his mind to the law of the most high, and is occupied in the meditation thereof, will seeke out the wisdome of all the ancient, &c.* and it followeth, [f] *He will giue his heart to resort early to the Lord that made him, and will pray before the most high, and will open his mouth in prayer, and make supplication for his sinnes.* Thus, holy, and diuine meditations generally considered, are a helpe, and furtherance to our praiers.

a *Psal.* 39.3.4.

b *Psal.* 77.1.

c *Ver.* 3.

d *Vers.* 6.7.8.9.

e *Eccles.* 39.1.

f *Vers.* 5.

2 Particularly. Twofold.

Secondly, that diuine meditations are a great help, & furtherance to deuout praier, I will manifest, by the particular enumeration of sundry diuine meditations; which I reduce to these two heads.

Godly meditations concerne either

{God, or
{Our selues:

1 Concerning God. Threefold.

Those that concerne God are of three sorts:

The first, concerne his nature, or Attributes:

The second, his word:

The third, his workes.

1 Concerning the Attributes of God as.

Touching the First: The consideration of the attributes of God, may stirre vs vp to Inuocation, either to pray to God, or to praise God: as

1 Eternitie of God.

First, when we thinke vpon the eternitie and immortalitie of God; the consideration of this, that God is eternall, and immortall, that he is euerlasting, without beginning,

beginning, and without ending; may raise our thoughts, to thinke on the life euerlasting, which the eternall and euer-liuing God hath prepared for his elect: and then to pray, that we may liue eternally with God in his eternall and euerlasting kingdome.

Secondly, when we meditate on the power of God, & consider that he made the world of nothing, and that he doth what soeuer it pleaseth him, both in heauen and earth; this should teach vs to pray, that we may depend vpon Gods prouidence for the things of this present life, because God is all sufficient; to pray, that in time of trouble, we may waite vpon God for deliuerance, because he is a God of might and power, able to doe all things; yea, and to pray, that we may feare that powerfull God; to seeke to please him, and to glorifie him both in our bodies and in our soules, because he is [g] *able to destroy both soule and bodie in hell.*

2 Power of God.

g *Mat.* 10. 28.

Thirdly, when we meditate on the iustice of God, and consider how iust the Lord is in all his waies, that he is a iust God, hating sinne and iniquitie, and punishing the transgressors, [h] *That will by no meanes cleare the guilty;* [i] *And will not at all acquit the wicked;* the consideration hereof, should moue vs to pray, that we may alwaies [k] *Stand in awe* of his maiesty, *and not sinne against him;* lest we prouoke his wrath, and indignation against vs.

3 Iustice of God.

h *Exod.* 34 7.

i *Nahum.* 1. 3.

k *Psal* 4. 4.

Fourthly, when we thinke on the mercy of God, and consider with our selues that God is [l] *Gracious and mercifull*: this meditation, should moue vs to pray, that the Lord would be gracious and mercifull vnto vs, that he would shew mercie vpon vs, and pardon our sinnes; as *Dauid* prayeth, [m] *Haue mercy vpon me, ô God, according to thy louing kindnesse: according to the multitude of thy tender mercies, blot out my transgressions.*

4 Mercie of God.

l *Ioel.* 2. 13.

m *Psal.* 51. 1.

Fiftly, when we thinke on the patience, longsuffering, and forbearance of God, considering how long we haue liued in our sinnes, how often we haue done wickedly, and still the Lord hath shewed his patience, and long-

5 Patience of God,

suffering,

suffering; and, waiting for our repentance, hath forborne to cut vs off in our sinnes; then we should pray, that this [n] *Goodnesse of God in forbearing vs*, might be a meanes to lead vs to repentance.

n Rom. 2. 4.

6 Wisdome of God.

Sixtly, when we thinke on the wisedome of God, and consider how wisely the Lord hath made all things, and how prudently, he ruleth and gouerneth the world; this meditation should bring vs into admiration of the Lords wisedome, and cause vs to lift vp our hearts on high, praising the Lord, and saying with *Dauid* [o] *O Lord, how manifold are thy workes! in wisdome hast thou made them all:* Thus, the deuout soule may be carried aloft in heauenly meditations, concerning these, and the rest of the Attributes of God; and in all, he may be stirred vp either to pray vnto God, or to praise God.

o Psa. 104. 24.

7 Concerning the word of God.

Secondly, the word of God, if we meditate thereon, will stirre vs vp to praier; whether we meditate on the law, or the Gospell. If on the law, and the iudgements threatned against impenitent sinners; the consideration thereof may moue vs to pray, that we may haue grace to repent vs of our sinnes, that so we may escape those iudgments threatned against vs: and if we meditate on the Gospell, and consider the promises of mercie, and saluation made to all that truly beleeue, and repent; the consideration thereof, may moove vs to pray, that we may haue grace to beleeue, and to repent, that so we may be partakers of those sweete, and comfortable promises.

3 Concerning the workes of Creation.

Thirdly, meditations vpon the workes of Creation, may stirre vs vp to Inuocation; and calling vpon the name of the Lord; either to pray to God for some blessing, or to praise God for his goodnesse: whether we consider the things created

Threefold.

- In heauen, or
- In Earth, or
- In the Seas, and waters.

For so the Psalmist hath distinguished the workes of Creation,

Creation, p *Which made heauen and earth, the Sea, and all that therein is.*

Touching the First: The workes of creation in the heauens, may stirre vs vp to call vpon the name of the Lord. As when we thinke on the Angels in heauen, & consider how they are q *Ministring Spirits*, ready to r *doe his commandements, hearkning to the voice of his word*; It should cause vs to pray, that we also may endeauoure to lead such an angelicall life here on earth, as that we be carefull to doe the will, and obey the commandement of the Lord, as the Angells doe. When we looke vp to the heauens aboue, see the firmament, and behold the Sunne, the moone, and the starres, those glorious lights, the beholding thereof, may cause vs to praise God, for giuing vs sinfull men, such glorious-bright-shining lampes to lighten vs in this vale of miserie; as also to pray, that after this life ended, we may shine in the heauens, as those glorious lights now shine; for *Daniel* saith, s *They that be wise shall shine as the brightnesse of the firmament, and they that turne many to righteousnesse, as the starrs for euer and euer.* And our sauiour *Christ* saith, t *Then shall the righteous shine forth as the sunne, in the kingdome of their father.* When we looke vp, and see the cloudes, we may meditate on *Christs* second u *Commming in the cloudes of heauen*, and how we shall be x *caught vp in the cloudes*; and then pray, that we may be ready and prepared * *to meete the Lord in the aire, that so we may euer be with the Lord.* When we heare it thunder, and see the lightning flash in our faces, we should meditate on the mighty voice of the Lord, and the sound of the last y *trumpe*, which shall cause the dead to rise; as also of the suddainnesse of *Christs* second comming to iudgement, compared to z *lightning*, and then pray that we be not found *sleeping*, but, a *watching*, like to good seruants, which *Watch and wait for the Lords comming.* When we see the dew & raine falling vpon the earth, and perceiue that thereby, the drie earth is refreshed, bringeth forth hearbes,

p *Psal.* 146.6.

I
In the heauens.

q *Heb.* 1.14.
r *Psal.* 103.20.

s *Dan.* 12.3.
t *Mat.* 13.43.

u *Mat* 24.34.
x 1 *Thes.* 4.17.
* *Vers.* 8b.
y *Vers.* 16.
z *Mat.* 24.27.
a *Luk.* 12.36.37

herbes, and grasse, and corne for the vse of man and beast; we may meditate on the dew of grace, and the sweete, and comfortable raine of Gods word, dropping vpon the hearts of men, and refreshing their soules; and then pray, that as the raine falling vpon the earth maketh it fruitfull; so the word of God dropping vpon our hearts, may soften our hard and stonie hearts, and make vs fruitfull in good workes. When we consider the [b] *Foules of the aire, how they sow not, neither doe they reape, nor gather into barnes, and yet* as our sauiour *Christ* saith, *Your heauenly father feedeth them*, we may meditate on the prouidence of God; of his goodnesse prouiding for all liuing creatures: and then pray, that we may rest vpon God, and depend vpon his prouidence for the things of this present life; as foode, and raigment, and all other things needfull for the preseruation of our life; [c] *Casting all our care on God*, and praying, that we may [d] *First seeke the kingdome of God, and his righteousnesse, that all needfull things may be added vnto vs.* Thus meditations to stirre vp our deuotion, may be taken from things aboue.

b *Math.6.26.*

c 1 *Pet.* 5.7.
d *Math.* 6.33.

2 On the earth.

Secondly, from things on earth; as when we looke vpon trees, & consider how some trees beare good, and plentifull fruite; others, either no fruite, or bad fruite: we may meditate on the seuerall sorts of men in the world, and thinke with our selues, how good men are like good trees, doing good, and bringing forth in their liues the fruit of holinesse and righteousnesse: contrariwise, that wicked men are like bad trees, yeelding either no fruite, or no good fruite: who, either liue idly, and are vnprofitable members, doing no good, or bringing forth [e] *wilde grapes*, liue wickedly, and doe naughtily, offending God, and wronging men: then pray, that we may be good trees bringing forth good fruite, because *Iohn Baptist* saith, [f] *Euery tree which bringeth not forth good fruite, is hewen downe, and cast into the fier.* When we looke vpon the grasse in the field, or flowers in the garden,

e *Isa.* 5.4.

f *Math.* 3.10.

den, we may be put in mind of our mortalitie, and shortnesse of life; for as the Prophet *Esay* sayth, g *All flesh is grasse, and all the goodlinesse thereof as the flower of the field; The grasse withereth, the flower fadeth.* And when we are thus meditating on our mortalitie, and shortnesse of life, then we should pray, that we may at all times be readie and prepared for the day of our death, for we are but as the grasse, and as the flower, & we know not how soone we may be cut downe, pluckt vp, and withered: when we thinke, or looke on beasts and cattell, they may stirre vp our deuotion; as when we perceiue the h *Oxe knowing his owner, and the asse his masters crib*, as saith the Prophet, we should pray, that the Lord would make vs obedient, and thankfull vnto God, lest we be worse then the Oxe, or the asse. When we see a Lambe brought to the slaughter, and the sheepe lying vnder the hand of the shearer, dumbe; we may meditate on the meeknesse & patience of Christ our Sauiour in suffering; for as the Prophet *Esay* saith, i *he was oppressed, & he was afflicted, yet he opened not his mouth: he is brought as a Lambe to the slaughter, and as a sheepe before her shearer is dumbe, so he openeth not his mouth*; and then pray, that the Lord would endue vs with meekenesse, and patience in suffering. And when we see a sheepe going astray, we may meditate on the state of a sinner going astray like a lost sheepe; yea, on our owne wandring from the commaundements of the Lord; and pray with *Dauid*, saying, k *I haue gone astray like a lost sheepe, (O Lord) seeke thy seruant.* Such like meditations as these, to stirre vp our deuotion, may be taken from these, and other creatures, and workes of God on earth.

g *Isa.* 40. 6.

h *Isa.* 1. 3.

i *Isa.* 53. 7.

k *Psal.* 119. 176

Thirdly, from the waters, and things therein, we may haue meditations to raise our affections on high; as when we see, and consider how euerie little brooke runs into the greater riuer, and all riuers runne into the Sea whence they came; as *Solomon* saith, l *All the riuers run into the Sea, yet the Sea is not full: vnto the place whence the riuers*

3 In the waters.

l *Eccles.* 1. 7.

riuers come, thither they returne againe: this should cause vs to thinke on our mortalitie; and to meditate, that euen as the riuers runne into the Sea, whence they came, so doe all men returne to the earth whence they came: and this meditation should put vs in minde of our last end, and make vs to consider, how we euen hasten to our graue, and then we should pray, that we may be carefull to remember our last end, and thinke much, and often, of the place whence we came, and whither we are going. When we see fishes caught with the angle, or taken in the net vnawares, as they are securely swimming, and seeking their prey; this may cause vs to meditate on the suddennesse of death, and how it takes many vnawares; according to the saying of *Solomon*, [m] *man knoweth not his time, as the fishes that are taken in an euill net, and as the birds that are caught in the snare; so are the sonnes of men snared in an euill time, when it falleth suddenly vpon them.* And then we should be mooued to pray, that now while we liue, and haue time, and space to repent, we may so prepare for death, that whensoeuer that day commeth it may not [n] *come vpon vs vnawares.* Hitherto of meditations that concerne God:

m *Eccles.* 9. 12.

n *Luk.* 21. 34. 35. 36.

2 Concerning our selues. Two-fold.

The second sort of meditations, which may helpe, and further vs in prayer, concerne our selues; and they are of two sorts.

1 In regard of our state. Three-fold.

The first, are taken from the consideration of our three-fold state;

Past,
Present, and
To come.

1 Past, what we were.

First, in regard of the time past, we may meditate, and call to minde, what we were; how we [o] *were by nature children of wrath,* [p] *shapen in iniquitie, and conceiued in sinne.* The meditation whereof, should cause vs to pray, that we may be renued, may be made children of God, by adoption and grace, and may be [q] *borne againe*, that so we may *enter into the kingdome of God.*

o *Ephe.* 2. 3.

p *Psal.* 51. 5.

q *Ioh.* 3. 3.

Secondly,

Secondly, in regard of the time present, we may seriously thinke with our selues; what we are: and we may find that we are first, fraile, brittle, euen dust and ashes: which should humble vs in prayer, and cause vs to say with *Abraham*, [r] *I haue taken vpon me to speake vnto the Lord, which am but dust and ashes.*

2 Present, what we are.

1 Fraile. r *Gen.* 18. 27.

Secondly, sinfull: hauing much naturall corruption within vs, and preuailing against vs; so that oftimes [s] *the good that we would, we doe not; and the euill which we would not, that we doe.* Which meditation should cause vs to pray with the Apostle, [t] *O wretched man that I am; who shall deliuer me from the bodie of this death?*

2 Sinnefull. s *Rom.* 7. 19.

t *Ver.* 24.

Thirdly, in regard of the time to come; we may meditate what we shall be. For we shall be,

3 To come: what we shall be.

{ In death, corruptible:
{ In the resurrection, glorious:

The one, may humble vs; the other, may raise vs vp with consolation; and both, may teach vs to pray, that when our bodie dieth, our soule may liue: and at the resurrection, both soule and body may liue with God, and be with the Lord for euer. These, and such like meditations, may be taken from the consideration of our threefolde state:

Secondly, meditations concerning our selues, may be taken from the dayes, and houres, and time, which God hath giuen vs here on earth. We may euery day, and euery houre of the day, find some opportunitie for godly, and diuine meditations. And that

2 In regard of our dayes and houres.

Three fold.

{ In the morning,
{ In the day time, and
{ In the euening.

First, in the morning; as when we awake, and see the light, we may meditate on the [u] *true light, which lighteth euery man that commeth into the world.* And pray, that we may [x] *awake to righteousnesse*, and that the Lord would lighten our darknesse, that we may come out of the darknesse of ignorance, to the true light. When we rise from

1 In the morning. u *Iob.* 1. 9. x 1. *Cor.* 15. 34.

our

our beds, we may meditate on our two-fold rising; from the death of sinne, in this life, and from our graues, at the last day: and then pray, that we may no longer lye dead in our sinnes, but may rise from the death of sinne, to the life of righteousnesse; and that we may haue our y *part in the first resurrection, so that the second death may haue no power ouer vs*: but when we z *awake out of the dust of the earth*, we may rise *to euerlasting life*. And when we put on our apparrell, we may fitly meditate on the putting on of the a *new man*: and pray, that we may b *put on the Lord Iesus Christ*; and may c *put on bowells of mercies, kindnesse, humblenesse of minde, meekenesse, long-suffering*. Such meditations as these, we may haue in the morning.

y *Reu.* 20. 6.

z *Dan.* 12. 2.

a *Ephe.* 4. 24.
b *Rom.* 13. 14.
c *Colos.* 3. 12.

2 In the day time.

Secondly, in the day time; in our affaires, and businesse in the world, euery man in his place, in his vocation and calling, may haue some good cogitations, and diuine meditations: as the husbandman, when hee is plowing his ground, may meditate on the plowing, and d *breaking vp of the fallow ground* of the heart: and when he soweth his seed, may thinke on the e *seed of Gods word*; and then pray, that his owne heart may be like good ground, fitted, and prepared to receiue the seed of Gods word, that it may enter into his heart, may take deepe rooting there, and bring forth the fruit of good workes. So also in the day time, when we are walking, going in the way, or trauelling; we may fitly haue occasion to meditate on the course of our life; and to thinke with our selues, that the course of our life is but as a way wherein we walke; and that we are here on earth, but as f *strangers and pilgrimes*; hauing g *here no continuing citie*: and then pray, that we may haue our hearts and mindes aboue, desiring to come to the end of our way; h *seeking the citie to come*: euen that i *citie which hath foundations, whose builder and maker is God*. And trauelling towardes k *a better country, that is, an heauenly*. These, and such other meditations we may haue in the day time.

d *Iere.* 4. 3.
e *Luk.* 8. 11.

f 1. *Pet.* 2. 11.
g *Heb.* 13. 14.
h *Ver.* id.
i *Heb.* 11. 10.
k *Ver.* 16.

3 In the euening.

Thirdly, in the euening, we may meditate on the end of

of our life; and pray, that we may be prepared for our last end. When we put off our apparrell, we may meditate on [l] *putting off the old man*: and pray, that we may [m] *cast away from vs all our transgressions, whereby we haue transgressed*: and [n] *lay aside euery weight*, and burthen of sinne. When we lie downe in our beds, we may fitly meditate on our lying in the graue; and pray, that as we rest our wearie bodies in our bed, that they may rise againe with greater strength; so when our bodies shall sleepe in the dust of the earth, in the day of the resurrection, they may awake, and rise vp to glorie. These, and such like meditations, we may haue in the euening. Thus, diuine meditations doe stirre vp deuotion, and further vs in Prayer.

l *Ephe.* 4. 22.
m *Ezek.* 18. 31.
n *Heb.* 12. 1.

Vse.

Against those who haue their thoughts much vpon earthly things: and little vpon heauenly things.

The consideration whereof, serues to reproue those, who haue their thoughts, & cogitations little vpon God, or his word, or his workes; little vpon heauenly things, but haue their hearts, and mindes vpon the world, and the things of the world; whose affections are set vpon the earth, and earthly things; and whose meditations, and musings are for the most part, worldly, and carnall: such men may see, and perceiue how farre they are from the state of true happinesse, by *Dauids* description of a blessed man; of whom he saith, [o] *his delight is in the law of the Lord, and in his law doth he meditate day and night.* Wherefore, let such men be admonished to set their hearts lesse vpon the world, and more vpon God: to haue their minds and affections lesse on earthly things, and more vpon heauenly things; and as the Apostle exhorteth, to [p] *set their affection on things aboue, not on things on the earth*; that so, heauenly thoughts, and godly meditations may stirre vp their feruencie in prayer; without which, deuotion is cold, dull, and drowsie.

o *Psal.* 1. 1. 2.

p *Coloss.* 3. 2.

CHAP. XXI.

Of motiues, and perswasions to Prayer.

10 Motiues and perswasions to Prayer.

THe tenth, and last thing in the Treatise of praier, is, concerning the motiues, and perswasions, whereby euery Christian may, and ought to be perswaded, to practise so holy, and religious a dutie; which motiues, I take

Foure.

First, from the testimonies of holy Scripture:

Secondly, from examples of holy and deuout men.

Thirdly, from the necessitie of Prayer.

Fourthly, from the benefit thereof.

1 Testimonies of Scripture.

Touching the first: the Scripture maketh it manifest, that God requireth Prayer; the Lord calleth vs to the performance of this dutie, he biddeth vs call vpon him; [a] *call vpon me* (saith the Lord) *in the day of trouble*: the Prophet *Esay* saith, [b] *seeke ye the Lord, while hee may bee found, call ye vpon him while he is neere.* This is the charge of our Sauiour Christ to his Disciples, [c] *watch and pray.* S. *Pauls* exhortation to the *Romanes*, is, to [d] *continue instant in Prayer*: to the *Ephesians*, to [e] *pray alwayes with all prayer and supplication in the spirit*; & to the *Thessalonians*, to [f] *pray without ceasing*. S. *Iames* saith, [g] *Is any among you afflicted? let him pray.* And S. *Peters* exhortation is, [h] *be ye sober, and watch vnto Prayer.* Thus the Scripture exhorteth vs to Prayer.

a *Psal.* 50. 15.
b *Isa.* 55. 6.
c *Mat.* 26. 41.
d *Rom.* 12. 12.
e *Ephe.* 6. 18.
f 1. *Thess.* 5. 17.
g *Iam.* 5. 13.
h 1. *Pet.* 4. 7.

2 Examples.

Secondly, examples of holy, and deuout men may perswade vs to the practise of this dutie of Prayer; *Moses* the man of God, is [i] *often* found praying for the people, when they had sinned against God. *Dauids* psalmes are full of prayers, praises, and thanksgiuings vnto God: *Daniel* is deuout in Prayer, vsing to [k] *pray three times a day. Cornelius* hath commendation, that he was [l] *a deuout man, and one that feared God with all his house, which gaue much almes to the people, and prayed to God alway.*

i *Exod.* 32. 11. 12. 13. 31. 32. And *Exod.* 14. 13. 14. 15. *Numb.* 21. 7.
k *Dan.* 6. 10.
l *Act.* 10. 2.

The

The Apostles of *Christ* we finde [m] *often* praying: yea, and we may find our Saiuour Christ himselfe not onely teaching vs to pray, but also giuing vs an example of prayer, in himselfe: when he fed the fiue thousand with the fiue loaues and two fishes, he first [n] *looked vp to heauen, and blessed*: and after that the people were filled, and departed, [o] *he went vp into a mount alone apart to pray*. In his *Agonie, he prayed earnestly*, that *the cup* might be *remoued from him*. And the seuenteenth Chapter of S. *Johns* Gospell, is nothing else but a heauenly, & deuout prayer, which our Sauiour Christ maketh to his Father, in the behalfe of himselfe, that his Father would [q] *glorifie him*; in the behalfe of his Disciples, that the Father would [r] *keepe them from the euill*: and [s] *sanctifie them through the truth*: and in the behalfe of them also [t] *which shall beleeue on Christ, through their word, that they all may be one, and may be with the Lord where he is, and may behold his glorie*. These are examples written for our instruction, to mooue vs also to be carefull of performing this dutie of Prayer; to call vpon the name of the Lord, to pray vnto God, and to prayse God.

m *Act.* 1.24.25. And *Act.* 4.24. 25. &c. to 31. And *Act.* 6.4.6.
n *Mat.* 14.19.
o *Ver.* 23.
p *Luk.* 22. 41. 42. 44.
q *Ioh.* 1. 5.
r *Ver.* 15.
s *Ver.* 17.
t *Ver.* 20.21.22. 23.24.

Thirdly, there's a great necessitie of praying: for

3 The necessitie of praying. For

First, our want is verie great; both in regard of temporall blessings, and spirituall graces: for concerning our temporall state, when we were borne into the world, we were naked, destitute of cloathing, hauing neither foode nor raiment. For [u] *we brought nothing into this world*; as saith the Apostle. And concerning our spirituall state, we were [x] *shapen*, framed, and borne in *sinne*, and *conceiued in iniquitie*. And we were [y] *by nature children of wrath*. And therefore we haue great need of bettering our state, both in regard of our soules, and bodies. Now, S. *Iames* telleth vs that [z] *Euery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of lights*. All good blessings and benefits needfull for vs, come from God, our heauenly Father, who is *aboue*: and the meanes to bring them downe vnto vs, is by

1 Our want is verie great.
u 1. *Tim.* 6. 7.
x *Psal.* 51. 5.
y *Ephe.* 2. 3.
z *Iam.* 1. 17.

Prayer: and ordinarily, without prayer we obtaine nothing. Wherefore S. *Iames* saith, [a] *ye haue not, because ye aske not.* And for this cause it is, that our Sauiour *Christ* hath taught vs to pray to our Father which is in heauen, that he would [b] *giue vs our daily bread,* and *forgiue vs our* daily *sinnes.*

a *Iam.* 4. 2.

b *Mat.* 6. 11. 12.

2 We are in continuall feare of perils and dangers.

Secondly, Prayer is verie necessarie for vs; for we liue in continuall feare of perills, and dangers, outward, and inward. When we rise in the morning, we know not the dangers which may befall vs before the euening: night and day, we are subiect to many perils and dangers; to sundrie afflictions, tribulations, and temptations: we haue manie enemies; the flesh fighting against the spirit, and entising vs to sinne: the world alluring vs to vanity: and we haue a most sore, and cruell [c] *aduersarie the Deuill, who as a roaring Lyon walketh about, seeking whom hee may deuoure.* And for this cause, we had need to be [d] *sober and watch vnto Prayer.* To [e] *watch and pray, that we enter not into temptation.* And to [f] *pray alwayes with all prayer and supplication in the spirit.*

c 1. *Pet.* 5. 8.

d 1. *Pet.* 4. 7.
e *Mat.* 26. 41.
f *Ephe.* 6. 18.

3 Except a man exercite himselfe to Prayer, he is dead being aliue.

Thirdly, such is the necessitie of prayer, that except a man pray vnto God, and call vpon his name, he hath no true life of grace in him; but is as a dead man in Gods account, howsoeuer he be aliue to the world. S. *Paul* saith, [g] *shee that is a widdow indeede, and desolate, trusteth in God, and continueth in supplications and prayers night & day, but shee that liueth in pleasure is dead while shee liueth.* In which words, the Apostle opposeth a widdow spending her dayes *in supplications and prayers,* to a widdow liuing *in pleasure*: And as shee that liueth in pleasure, is *dead* while shee liueth; so on the other-side, shee that deuoutly giueth her selfe to *supplications and prayers,* is aliue, and shee liues the best, and happiest life, the life of grace: to which, agreeth the saying of S. *Chrysostome*; [h] *whosoeuer doth not pray vnto God, and doth not desire to haue diuine, and heauenly communication with God, the same is as a dead man, without life.* Such a one hath no true life, for he liues without

g 1. *Tim.* 5. 5. 6.

h *Quisquis non orat Deum, nec diuino colloquio cupit assidue frui, is mortuus est, et vita caret.* Chrys. *de or. mundo Deum l.* 1.

without God, and without Christ, who is [i] *the way, the truth, and the life.*

Fourthly, the neglect of Praier, is a note and badge of wicked, and vngodly men; the Prophet *Dauid* saith, [k] *haue all the workers of iniquitie no knowledge, who eat vp my people as they eate bread, and call not vpon the Lord?* *Iob* describeth the wicked, not onely by their prosperous state in this world, but also by their wilfull ignorance, by their careleſſe neglect of the seruice of God, and their contempt of Prayer. For he saith of them, [l] *they say vnto God, depart from vs: for we desire not the knowledge of thy wayes: what is the almightie that we should serue him? And what profit should we haue, if we pray vnto him?* Now then, if this be a marke of wicked, and vngodly men, of profane people, that haue little, or no feare of God before their eyes, not to pray vnto God; then certaine, it is most necessarie for all that desire to feare God, and would be of the number of the righteous; to be diligent and carefull to *serue God*, to *pray* vnto him, and to *call vpon his name.* Such is the necessitie of Prayer.

4
The want of prayer, is a marke of wicked and vngodly men.

i *Ioh.* 14. 6.

k *Psal.* 14. 4.

l *Iob* 21. 14. 15.

Fourthly, the consideration of the good which we receiue, by making our prayers, and supplications vnto God, should perswade vs to pray vnto God, and to call vpon his name. For

4
The benefit of Prayer.

1
God hath promised to heare our Prayers, and grant our requests.

First, if we pray vnto God, and call vpon his name, the Lord hath promised to heare vs, and grant our requests. [m] *call vpon me*, saith the Lord, *in the day of trouble, I will deliuer thee.* And *Dauid* saith, [n] *O thou that heares prayer, vnto thee shall all flesh come.* And our Sauiour Christ saith, [o] *Aske, and it shall be giuen you; seeke, and ye shall find: knocke, and it shall be opened vnto you.* *Dauid* prayeth, and was heard; [p] *In my distresse* saith he, *I called vpon the Lord, and cryed vnto my God: he heard my voice out of his Temple, and my crie came before him, euen into his eares.* *Hezekiah* prayed, and the Lord heard him; and sent him this word by the Prophet, [q] *Goe and say to Hezekiah, thus saith the Lord, the God of Dauid thy Father; I haue heard thy prayer,*

m *Psal.* 50. 15.
n *Psal.* 65. 2.
o *Mat.* 7. 7.
p *Psal.* 18. 6.
q *Isa.* 38. 5.

I haue seene thy teares: *Cornelius* also hath witnesse from heauen that God heard his praier; for an Angell is sent vnto him, which said, [r] *Cornelius, thy praier is heard*: thus the Scripture doth make it manifest, that God heareth our praiers. And this is an exceeding great benefite, that we make our praiers to such a God, that is both able to heare vs, and not like the Gods of the heathen, which haue *eares and heare not*; and is also willing to heare vs, for he bids vs seeke vnto him, and *call* vpon him. And albeit, [s] *God heareth not sinners*, (and wicked men) *Yet if any man be a worshipper of God, and doth his will, him he heareth.* And [t] *If we aske any thing according to his will, he heareth vs.* Yea, and [u] *Whatsoeuer we shall aske the father in his name, that is, in the name of Christ, he will giue it vs.* So that a righteous man praying aright, shall be heard; for the Lord hath promised to heare him, to helpe him, and to deliuer him. But this hearing of the righteous, is after a twofold manner.

r *Acts.* 10. 31.

s *Ioh.* 9. 31.

t 1 *Ioh.* 5. 14.

u *Iohn.* 16. 23.

How God heareth our prayers.

1 He giueth vs sometime the same things which we desire.

First, oftimes, and for the most part, God so heareth the praiers of the righteous, that he granteth them their requests, and giueth them euen the same things which they desire, and aske according to his will.

2 He granteth not the same things which we desire, but some thing else better for vs.

Secondly, sometime God heareth the praiers of the righteous; and yet granteth them not the same things which they required, but in stead thereof, giueth them something else, which God in his wisdome knoweth to be more expedient, and better for them. *Paul* being tempted, praied against the temptation, & that earnestly, for he saith, [x] *For this thing I besought the Lord thrice, that it might depart from me. And he said vnto me, My grace is sufficient for thee: for my strength is made perfect in weakenesse.* When *Paul* was troubled with that [y] *Thorne in the flesh*, & had *the messenger of Satan to buffet him*, when he was tempted, & *prayed thrice*, that is often, against the temptation, the Lord did not altogether free him from the temptation, yet the Lord heard him, in that he gaue him *his grace* to resist the temptation, and *strength* to

x 2 *Cor.* 12. 8. 9.

y *Vers.* 7.

stand

stand against the assaults of the Deuill. So *Christ* our Sauiour, when he was in his *agonie*, praied and that earnestly, with [z] *Strong crying and teares, vnto him that was able to saue him from death, and was heard, in that he feared.* The Apostle saith, that *Christ* prayed, and was *heard*, and yet we know that *Christ* suffered death, and the cup did not passe from him, but he must needes drinke of it: how then was he heard, when he praied that the cup might passe from him, seeing he did drinke of the cup, and was not deliuered from death, but suffered death?

z *Heb.* 5.7.

Obiect.

Answ.

I Answere; First, *Christ* praieth [a] *Not my will, but thine be done*, and as one saith, [b] *He was heard in this, that he said, not as I will but as thou wilt.* Secondly, when he was in his *agonie*, and prayed earnestly to his Father, that the *cup* migh be remooued from him [c] *There appeared an Angell vnto him from heauen, strengthening him.* So that although he suffered death, yet he had strength and comfort from heauen, and so he was heard. Thirdly, the manhood of *Christ*, in suffering, was supported, and strengthened by the godhead; and though he suffered death, yet he had admirable strength from the diuine nature, to endure the vnspeakeable wrath of God, and to beare the heauie burthen of our sinnes; and so he was heard. This is the First benifite that we haue by praying vnto God, God heareth our praiers, and granteth our requests.

a *Luk.* 22. 42.
b *In hoc significè quod dicebat, Non quod ego volo, sed tua voluntas fiat, exauditus est. Cart. in Mat.* 26.
c *Luk.* 22. 43.

2
Praier is a great help in trouble. Considered Two waies.

The Second benefite, which we receiue by praier, is, aide and succour, help, and deliuerance in time of trouble: for praier is the best help, and the most present remedy in all trouble. this I manifest two waies; prooving,

First, in generall, that praier is a help in all troubles:

Secondly, that praier helpeth vs in particular troubles which befall vs in the course of our life.

For the First: Praier is the best, the surest, and readiest help in all trouble, [d] *Call vpon me* saith the Lord, *in the day of trouble, I will deliuer thee.* [e] *Is any man among you afflicted?*

1
Generally.
d *Psal.* 50. 15.
e *Iam.* 5. 13.

afflicted? saith *S. Iames*, *let him pray*. The Psalmist saith, [f] *God is our refuge and strength, a very present helpe in trouble*. *Salomon* saith, [g] *The name of the Lord is a strong tower: the righteous runneth into it, and is safe*. And the seruants of the Lord haue found this true by experience, for when they haue bene in trouble, they haue runne vnto the Lord, and cried vnto him for helpe, and they haue bene helped and deliuered, so *Dauid* acknowledgeth, saying, [h] *In my distresse I called vpon the Lord, and cryed vnto my God: he heard my voice out of his Temple, and my crie came before him, euen vnto his eares*. Againe, he saith, [i] *I looked on my right hand, and beheld, but there was no man that would know me, refuge failed me: no man cared for my soule*. Then he saith, *I cried vnto thee ô Lord, I said, Thou art my refuge, and my portion in the land of the liuing*. Thus in generall, the Scripture sheweth, that Praier vnto God, is a readie, and present helpe in trouble; and that, when all other helpes faile.

f Psal. 46.1.
g Prou. 18.10.
h Psal 18.6.
i Psal. 142. 4. 5.

2 Particularly. as

Secondly, in particular troubles and afflictions, Praier is the best help: as

1 In time of warre.

First, it is the best helpe in time of warre, to deliuer vs from the danger of the enemie, and to saue vs from the perill of the sword: in such a case, it was *Hezekias* helpe against the King of *Assyria*, for when *Sennacherib* King of *Assyria*, sent a blasphemous, railing letter to *Hezekiah* King of *Iuda*, [k] *Hezekiah went vp into the house of the Lord, and spread it before the Lord. And Hezekiah prayed vnto the Lord*. And the Lord heard his praier, and sent a Prophet vnto him to comfort him; and also sent an Angell to fight for *Israel*, against the *Assyrians*, which [l] *smote in the campe of the Assyrians a hundreth and fourescore and fiue thousand*. By this meanes was *Hezekiah* deliuered from the hand of his enemies. For as one saith, [m] *supplication made vnto God for deliuerance, is indeede heauenly armour*.

k Isa. 37. 14. 15. &c.
l Vers. 36.
m Vere cœlestis est armatura deprecatio, quæ Deo funditur. Chrys. de orando Deum. l. 1.

2 In captiuitie.

Secondly, Praier is the best help in captiuitie, and seruile bondage: in the like case, it helped *Manasseh*, for being

being carried captiue to [n] *Babylon, when he was in affliction, he besought the Lord his God, and humbled himselfe greatly before the God of his Fathers, and prayed vnto him, and he was intreated of him, and heard his supplication, and brought him againe to Ierusalem, into his kingdome.*

n 2. Chr. 33. 11, 12, 13.

Thirdly, prayer helpeth much in time of famine: this is the promise of the Lord to his people, saying, [o] *When the poore and needie seeke water, and there is none, and their tongue faileth for thirst, I the Lord will heare them.* Giuing vs to vnderstand, that if in time of famine, and scarcitie, the people shall pray vnto the Lord, he will heare them, and helpe them in their need.

3
In famine.
o Isa. 41. 17.

Fourthly, in time of plague and pestilence, Praier is a great preseruatiue: for the Lord saith, [p] *If I send pestilence among my people: if my people which are called by my Name, shall humble themselues and pray; and seeke my face, and turne from their wicked wayes: then will I heare from heauen, and will forgiue their sinne, and will heale their land.*

4
In the plague, and pestilence.
p 2. Chro. 7. 13. 14.

Fiftly, Prayer is the best helpe in temptation; either to be freed from the temptation, or to obtaine grace, and strength from God, not to be ouercome of the temptation, It was *Pauls* helpe when he had that [q] *thorne in the flesh, the messenger of Sathan to buffet him*; in which case, he prayed to the Lord, and that with feruencie, and perseuerance, for saith he, [r] *for this thing I besought the Lord thrice, that it might depart from me. And he said vnto me, My grace is sufficient for thee: for my strength is made perfect in weakenesse.*

5
In temptation.
q 2. Cor. 12. 7.
r Ver. 8 9.

Sixtly, Prayer is a helpe in time of sickenesse; it deliuereth from corporall infirmities. Wherefore Saint *Iames* saith, [s] *Is any sicke among you? let him call for the Elders of the Church, and let them pray ouer him, anointing him with oile in the name of the Lord: and the prayer of faith shall saue the sicke, and the Lord shall raise him vp.* It helped *Hezekiah* in his sickenesse, for *Hezekiah* being [t] *sicke vnto death, prayed vnto the Lord, and the Lord heard his prayer, and lengthened his dayes, adding vnto his dayes fifteene yeeres.*

6
In sickenesse.
s Iam. 15. 4. 15.
t Isa. 38. 1. 2. &c.

Lastly,

7
Prayer is a remedie to cure the sicke soule.
u *Psal.* 6. 1. 2. 3.

x *Psal.* 41. 4.

y *Animis egrotantibus pharmacum.* Chrys. *de orando Deum. lib.* 1.

3
Salvation promised to them that call vpon the name of the Lord.
z *Rom.* 10. 13.
a *Ioh.* 3. 16.

b *Act.* 3. 19.

Vse. 1.
Against those who in time of trouble, seeke not vnto the Lord, but either put their trust in lawfull meanes; or seeke helpe by vnlawfull meanes.

Lastly, Prayer helpeth not onely to ease, and heale the sicke bodie, but also to cure the sicke soule. This was *Dauids* remedie, when his soule was sicke and diseased with sinne, as his bodie was through infirmitie: saying, u *haue mercie vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed. My soule is also sore vexed: but thou, O Lord, how long? Returne O Lord, deliuer my soule: oh saue me for thy mercies sake.* And againe he praieth, saying, x *O Lord, be mercifull vnto me, heale my soule for I haue sinned against thee.* And *Chrysostome*, agreeing with these Scriptures, saith, that Prayer is a y *medicine to sicke soules.* This is the second benefit of prayer, it is a helpe in trouble.

Thirdly, the Prayer of a righteous man, framed according to the right manner, formerly mentioned, is a meanes to procure not onely temporall benefits, and spirituall graces, but also *saluation*: for so is the promise, z *whosoeuer shall call vpon the name of the Lord, shall be saued.* For as the promise is made concerning them that beleeue in *Christ*, that a *whosoeuer beleeueth in him shall not perish, but haue euerlasting life*; and concerning them that repent, that if they b *repent and be converted, their sinnes may be blotted out*, and their soules saued: so likewise concerning Prayer, the promise is, that *Whosoeuer shall call on the name of the Lord, shall be saued.*

The consideration of this, that Prayer is so great a helpe in trouble, yea in all manner of tribulations, and afflictions; serues,

First, to reproue those, who in time of trouble, seeke other helpe then from God; and trust in meanes; yea, and vse such meanes as God hath not appointed: and do not seeke to the Lord, by prayer, and supplication. As some, in their sicknesse, seeke to the Physician, they call earnestly vpon him, and pray him to doe his best for them; but doe not so earnestly call vpon God, and pray vnto him to be fauourable vnto them, to pardon their sinne, and first to heale their soule, that so their bodie may

may be healed. Such are like to King *Asa*, who [c] *in his disease, sought not to the Lord, but to the Physicians.* And this was imputed vnto *Asa* for sinne, and it remaineth a blemish vpon his name, to this day: for although it be lawfull to seeke to the Physician, and to vse his helpe; yet, to trust in the helpe of the Physician, more then in the helpe of God; and to seeke first, and rather to the Physician, then vnto God, is sinnefull: for God is our best helpe, and our best Physician; without whose helpe, the helpe of the Physician is nothing worth. Others there are, who being sore sicke, or any whit strangely diseased, or visited with a lingring disease; seeke not to God, as to the best and chiefest helpe, nor yet, to the Physician, as to the lawfull meanes; but seeke, and send to witches, and wizards, to sorcerers, and charmers, like to King *Ahaziah*, who being [d] *sicke, sent messengers, and said vnto them, Go, enquire of Baal-zebub the god of Ekron, whether I shall recouer of this disease.* This was *Ahaziah's* sinne; and this is the sinne of all those, who, in their distresse, seeke not to the Lord, neither seeke helpe by lawfull meanes, but seeke helpe by vnlawfull, and deuilish meanes: contrarie to the charge and commaundement of the Lord, which he giueth vnto his people, saying, [e] *Regard not them that haue familiar spirits, neither seeke after Wizards, to be defiled by them: I am the Lord your God.*

c 2. *Chro.* 16. 12.

d 2. *Kin.* 1. 2.

e *Leuit.* 19. 31.

Secondly, seeing that we haue so many motiues to perswade vs to pray; as the testimonies of Scripture; examples of holy, and deuout men; yea, and of *Christ* himselfe; seeing that the necessitie of Prayer is so great; that without Prayer, we can obtaine no good thing; seeing we are in continuall perill and danger; seeing they that do not pray vnto God, are as dead men among the liuing; and seeing that the want of Prayer is a marke of wicked and vngodly men. Furthermore, considering the great good, and benefit which we haue by Prayer; seeing that the Lord heareth vs, and granteth our lawfull

Vse. 2
To giue our selues deuoutly to Prayer.

full requests; seeing that prayer is the best helpe in trouble, the best weapon against our enemies, the best ransome in captivitie, the best prouider in famine, the best remedie against the pestilence, the best Physicke in sicknesse, the best comfort in temptation, the best meanes to cure the body, and heale the soule; and seeing that whosoeuer calleth on the name of the Lord, shall be saued, the consideration of these things, should be of great force to mooue, and perswade vs, to dedicate our selues to the seruing of God, to giue our selues deuoutly to prayer, to inuocation, and calling vpon the name of the Lord; accounting it our health, our ioy, and happinesse, that we, so wretched, and miserable creatures, should be admitted into the presence of so great a King, as the King of Kings; that we should haue accesse vnto the throne of grace; and should haue communication with the Lord. For as a meane subiect would count himselfe a happie man, if he might finde such fauour with his Soueraigne Lord, the King, as that he might haue free accesse into his presence, and libertie to make any lawfull request vnto the King, with assurance that the King would heare him, and grant his petition; so, a poore Christian (whatsoeuer his estimation be in the world) concerning his spirituall state, is a happie man, for he may haue free accesse into the presence of the King of heauen & earth; he may [f] *come boldly to the throne of grace, may obtaine mercie, and finde grace to helpe in time of neede.* This exhortation, to be deuoutly giuen to call vpon the name of the Lord, and to be instant in prayer, and supplication vnto God, is verie necessarie to be practised of all, high and low, rich and poore, one and other; and verie expedient it is for *Ministers* to call vpon the people euerie where, and to exhort them to be frequent, and feruent in prayer; especially in these euill dayes, wherein, deuotion, with many, is waxen colde; and with some, is fallen asleepe, and had need to be awaked. I haue shewed by the Scriptures, that *Moses*, *Dauid*, *Daniel*, *Cornelius*, with diuers

[f] *Heb. 4. 16.*

diuers others; that the Apostles of *Christ*, yea, and *Christ* himselfe, haue beene all much giuen to prayer; and [g] I read of *Iames* the *Lords brother*, that with praying much, and often, [h] *his knees were waxen so hard, by reason of kneeling much, that they were as hard as camels knees, so that he had no feeling of any paine, when he prayed kneeling vpon his knees.* That was a happie age, and those were blessed times; for then men had *hard knees*, and *soft hearts*: but in these euill dayes, its contrarie; for manie in these our daies, haue *soft knees*, and *hard hearts*. In those better times, good men were, as *Cornelius* was, [i] *deuout men, fearing God, giuing much almes to the people, and praying to God alway.* But in these dayes, manie of vs come farre short of *Cornelius* his deuotion; for he *gaue much almes to the people, and prayed to God alway*: I feare, it may be truely said of manie amongst vs, that they giue *few almes to the people, and pray to God seldome.*

Wherefore, if any haue hitherto beene negligent, and slacke in performing this religious dutie of Prayer, either publiquely, or priuately, let them pray, (and the Lord grant they may pray) that the Lord would enflame their hearts with zeale, and deuotion; that hee would [k] *powre vpon them the spirit of grace, and of supplications*; and that hee would send his holy Spirit into their hearts, to [l] *helpe their infirmities.* To teach them to *pray as they ought*, and to [m] *crie Abba Father.* And whosoeuer they are, that haue alreadie addicted themselues to this holy, and heauenly dutie of prayer, let them bee encouraged to perseuere; and pray, that they may haue grace to be constant, and to continue therein.

And now I conclude, with the exhortation of Saint *Paul*, [n] *Continue in prayer, and watch in the same with thanksgiuing*: ioyning thereunto, the like exhortation of Saint *Peter*; [o] *the end of all things is at hand: be ye therefore sober, and watch vnto Prayer.* Now, the Father of mercies, and the God of all consolation, confirme

g *Gal.* 1. 19.
h *Genua ipsius in morem camelj, sensum contactus amiserint.* Euseb. l. 2 c. 23.
i *Act.* 10. 2.
k *Zach.* 12. 10.
l *Rom.* 8. 26.
m *Ver.* 15.
n *Coloss.* 4. 2.
o 1. *Pet.* 4. 7.

firme and strengthen our faith, till the comming of our Lord *Iesus Christ*; and graunt, that through his grace, we may be brought to true, and vnfained Repentance; and that by the guiding of his holy Spirit, we may walke in holy obedience to his heauenly will, all the dayes of our life; that we may sincerely deuote our selues to Prayer, and calling vpon the name of the Lord; that so at our last end, we may be receiued into the *Celestiall Paradise*; through the merits of *Iesus Christ* our Lord and onely Saui-our. *Amen.*

(***)

Deus qui dedit velle,
dedit etiam perficere.
Benedictus Deus.

FINIS.

18 JY 64